139927
N. 6
ol. 761
Bom Gua No 26

The Bombay Guardian.

PUBLISHED EVERY SATURDAY MORNING.

VOL. XXXIV. NEW SERIES.—No 1. SATURDAY, JANUARY 7, 1888. RS. 5 PER ANNUM IN ADVANCE WITH INDIAN POSTAGE RS. 7-10. SINGLE COPY ANNAS TWO

WEEKLY REVIEW.

—THE C. M. S. *Gleaner*, with reference to an attack on the C. M. Society in the *St. James' Gazette*, remarks that Englishmen are spending thousands of pounds in the endeavour to rescue one man in Africa who is not even an Englishman, Emin Pasha; why then should they think thousands wasted in the endeavour to save those who are enslaved by sin? We remember that Stanley on his way up the Congo, in charge of this relief expedition, was very angry with some missionaries who did not recognize the superior importance of his project and make over to him the mission steamers entrusted to them. Yet letters from Emin Pasha, published last year, show that he is not desirous of being delivered, but is content to be where he is. No man is competent to judge of the importance of Christian missions, who has not himself experienced the saving power of the Gospel. According to Nicodemus, a member of the Sanhedrim, "Except a man be born again, he cannot see the Kingdom of God." And there are many councillors, rabbis, editors and scientists in England, who have never been born again, and have never seen the Kingdom of God. Even among the myriads who regularly gather to hear the preaching of the Gospel, how few know that Gospel and have been translated from the kingdom of darkness into God's marvellous light. Before they can see the head of the heathen they must see their own need. They have intelligence that the heathen have not, perhaps; their conceptions of religion are far above those of the far-off nations; but that particular discovery of their own spiritual ruin and Christ's sufficiency which constitutes conversion, they know not. We need not wonder if they fail to see the reason for our efforts to evangelize far-off nations.

—IT is well-known that Wellhausen and others have sought to distinguish themselves among critics by meeting all the affirmations of Scripture with denials, by overturning the edifice of Jewish sacred history and bringing the pillars and their capitals to the dust. The books imputed to Moses are brought down a thousand years and the *terminus a quo* is made the *terminus ad quem*. Daniel has some wonderful prophecies of historical events to follow, and critics who set out with an absolute denial of the supernatural, bring Daniel down some centuries. Moses too has wonderful prophecies of the captivity to which the Jews shall be subjected if they are unfaithful to Jehovah, so Moses is brought down to days succeeding the Babylonian captivity. Years ago when Professor Robertson Smith was pleading for these original discoveries we wrote some articles about them. We do not know that we ever read a book so full of evidences of its authenticity, as Deuteronomy is. The writer is on the east of Jordan; Canaan is not the land of the Jewish tribes, and Jerusalem is not known as the place of the tabernacle or of the temple; the adjurations and warnings addressed by the leader who is about to bequeath his Leadership to Joshua are such as could not have been uttered at any other time. Attention has lately been called to the fact that the Samaritans have from the beginning refused to allow any Scriptures to be added to the Pentateuch, and that in this fact there is a notable negation given to the theory of Wellhausen. The Samaritans are virtually the representatives of the ten tribes that seceded; these tribes rejected all Scriptures that recognized Jerusalem as the religious capital, and that described their secession as unsanctioned by God. Now if the Mosaic books, or the major part of them, were written after the return of the Jews from the Babylonian captivity, it is very certain that the Samaritans, embittered as they were against the Jews of Judea, would never have received those books from them. The Samaritan Pentateuch is good evidence that the books imputed to Moses were really his.

—THE *Bombay Catholic Examiner* has an article on Protestant missionaries in Asia and Africa, in which the writer undertakes to show the reason why Protestant missions *have proved a failure*. This is not his first article on the failure of Protestant missions. If their failure is so patent, it seems hardly worth while for him to spend so much time in combating them. He cites Canon Taylor as conceding that the Moslem succeeds where the Protestant fails. Canon Taylor was speaking of Christian missions, without special reference to Protestant missions. No matter, this answers the *Examiner's* purpose. Our contemporary says:—

> Do the Protestant missionaries preach Christianity in the same spirit and manner in which the apostles and early Christian missionaries preached it?

This is a most important question, and one that often presents itself to Protestant missionaries. Our contemporary has no difficulty in answering it:—

> A little consideration will shew that whatever similarity they may have in doctrine to the Apostles, in spirit and attitude they entirely differ from them. The Apostles came with a new and strange doctrine among men and told the world to believe their message on the mere word of the Apostles, because they were the messengers of God. As St. Paul says, they came "to captivate every understanding to the obedience of Christ." There was to be no reservation, no prudent consideration of the probabilities of their doctrines. "Faith cometh by hearing." There was no room then for what is now extolled as "private judgment." Either the Apostles were from God or they were not. If they were from God, then men were to submit their reason to their doctrines. The way to obtain the attitude of mind was by the first of the Christian virtues, Faith.

In other words, the Apostles, carrying the Gospel to the idolaters of their day expected them to exercise the first of Christian witness, Faith! The world was to believe the message on the mere word of the Apostles! Was this the way in which Paul addressed the council of the Areopagus? We read that at Ephesus he disputed daily in the school of one Tyrannus; of his reasoning with the Jews out of the Scriptures and of the great satisfaction given him by the Bereans because they searched the Scriptures daily to see if it confirmed what Paul was preaching. Peter, an apostle for whom our friends express great reverence, tells the Christians of his day to be ever ready to give a reason for the hope that is set before them. Faith cometh by the word of God (Rom. 10) by coming to know it as the word of God. Paul says, The signs of an apostle were wrought among you in much patience, in signs and wonders and mighty deeds. Christ himself had said, If I do not the works of him that sent me, believe me not.—Our contemporary then proceeds to point out the great disqualifications of the Protestant, in that he does not come before the heathen as the minister of a living infallible Church. That is, he must ask the heathen to believe the Church to be infallible before they believe Christ to be infallible. It is a thousand times harder to believe a Church, the body of believers, to be infallible, than to believe Christ to be so. The whole is not greater than its parts; the Church is not more perfect than its members.

—As an illustration of the failure of Protestant missions, so insisted on by our R. C. contemporary, we extract the following from the *Christian* concerning the Karens:—

> Some years ago several American missionaries started a mission amongst this tribe, and they have acquired such great influence over them, that during the events which preceded the late overthrow of the King of Burmah, and the subsequent disorder in that country, they took no part in it. Though fighting was going on all round them, and considerable danger was expected by the British from that side of Burmah; though rebellion and dacoity, which are only now beginning to be put down, were on every side, yet, in place of this lately irrepressible tribe joining in the disorder, they listened to the advice of the missionaries, and merely organised themselves to keep out of their own borders the dacoits, and to preserve their own peace. Throughout the whole of this revolution the Karens have remained in peace, and though the British officials were at first fearful less these men should relapse into a warlike state of mind and the missionaries should lose their control of them, now they do not trouble themselves any more about them, because they know the missionaries and their teaching have entirely changed the character of the tribe.

One of the Native preachers of the Mission here referred to was the means of bringing 3,000 of these Karens to the feet of Christ, by which we mean something very different from teaching them to repeat a Creed and a prayer to the Virgin. These Christians read in their own tongue the words of the Lord Jesus.

—In a few days the writer of this will have completed forty years in India, and if our contemporary had referred to his mission-work as a failure, we should have had nothing to say in reply. But we are surprised and chagrined to see in the last-received *Christian* an announcement that the next number will contain a portrait and sketch of this very individual. His life has been remarkable for many blessings and consolations. The less said about the rest, the better.

—Sir Lepel Griffin calls the National Congress a "sham." This is certainly not the language of a diplomatist. The old school of political agents did not think it incumbent on them to study the art of pleasing. Yet Sir Lepel does not shut the door in the face of all India; it is young India that adopts the customs and costume of the West, that he is impatient with. He is willing to be pleased and tells the people how it may be. Let them cleave to their "ancient and noble religion, and cherish strictly their rules of Caste, which missionaries and philanthropists declare to be a bad thing, but which is, in reality, the mortar which holds together the building of Indian Society." Referring to this the *Indian Witness* says, Strange that such a panegyrist of Indian Society should be the most unpopular Englishman in India. Caste is a very good cement; the baronial castles of feudal Europe had each of them good mortar, but it only served to differentiate the castles. Brahmins are held together by their caste, but all the world is outside. So with the other castes. The idea of recommending Hindoos or Englishmen or any body else to cling to their customs! A custom is a habit of doing something, and cannot be good if the particular thing is not good. It constitutes a glorious epoch in a nation's history when it begins to prove all things, choose the good and reject the bad. Is progress for Europe only?

—We think that it is the glory of English rule in India, that it has unified the different states and provinces of India and made a National Congress possible. England has given (1) a *lingua franca* in which the delegates of these different provinces can commune with one another, first through the press, and then *viva voce*, and (2) a railway system whereby the different divisions are brought near together, and (3) a common Government ready to listen to the representations of all. This rapid emancipation from many fetters of non-intercourse may be attended with some evils, but we are persuaded that it belongs to a great and noble plan that God is working out. The new atmosphere that is breathed may to some temperaments be found too exhilirating, and imagination may fly on faster wings than judgment, but the Conservative Government will furnish the necessary counter-poise.

—"Bright Eyes," a lady belonging to one of the Aboriginal tribes of America, has been in Edinburgh and Glasgow lately, and is horrified at the drunkenness she has seen there, particularly among women. Drunkenness has been banished from her tribe, and it is a mystery to her how the people of this religious country should tolerate it as they do. Thus the once-dreaded Indian of America is rising up to condemn the country that boasts of her incomparable wisdom and beauty, power and splendor.

—The party who conducts this paper has received a great many tasteful cards with amicable wishes and kindly texts, and begs to be allowed, in this way, to express his thanks and reciprocal feelings.

—The Baptist Union have appointed a delegation consisting of Rev. Drs. Culross, Maclaren, Clifford and Booth to confer with Mr. Spurgeon with regard to the best means of securing the unity of the denomination in true love and good works. This will be on Mr. Spurgeon's return from Mentone, some time this month.

—We invite the attention of Masonic lodges in India to the following paragraph from the *Pall Mall Gazette*:—

The temperance movement in America will have a powerful ally in the Masonic fraternity, if its general purpose and tendency are clearly indicated by the resolutions just adopted by the Grand Lodges of Kansas and Missouri, calling for the prompt expulsion of all liquor dealers from the craft. This, together with the action of the Grand Lodge of Dakota, denying all saloon-keepers admission to any lodge within its jurisdiction, makes the Order a tremendous power for law, order, and sobriety.

—The *Times of India*, noticing a new Theistic monthly entitled "*Culture*," says:—

What good is likely to be done to the cause of the Theistic Brotherhood by such sentences as these about Christianity it is hard to see:—

"The people of India have a horror of blood; and they are morally and physically incapable of understanding—much less of appreciating—this GOSPEL OF BLOOD. It has been preached from day to day for years past from hundreds of pulpits and preaching-stands in this country, and yet the people are as far from it as they ever were! On the contrary, the mass of the people cherish feelings of strong hatred for this creed of blood—and very rightly too."

Whatever may be said to the contrary, Christianity and those who introduced it have paved the way to a religious toleration which renders the existence of hole-and-corner sects, such as "Culture" represents possible, and its conductors might pause to consider what is to be gained by such vindictive and spiteful remarks on other religions, and avoid uttering such blatant nonsense about what is after all merely an incident in the religious terminology of a creed upon whose principles they have so largely indented in founding their own.

The Vedas as well as the Bible and the history of the Ancient World, is full of sacrifices, and the Hindoos with the Mussalmans and many others persist in offering bloody sacrifices, at certain seasons, to this day. Not long ago there appeared in our columns an account of a *mela* in N. India where *thousands* of animals were slain in sacrifice. The death of Christ for sinners puts a stop to this effusion of blood wherever it is recognized as God's method of propitiation. A religion that needed to be propagated with the sword, might be described in [illegible] has chosen. The Gospel of Christ is the Gospel of divine love, speaking by example.

—A correspondent of the *Bombay Gazette* [illegible] regarding the Tanna and Colaba collectorates. The price at which the liquor is to be sold is determined by Government. Liquor licenses are sold by auction to the party who offers the highest percentage above the still-head duty. The Salsette farmer has offered 46¼ per cent. of profit. This added to the still-head duty and to other inevitable charges brings the liquor up to a price actually exceeding the price at which he is required to sell it. Where is the liquor-vendor's profit to come from? The only way in which he can make a profit is by adulterating the liquor. This is the point to which Abkari wisdom has attained in 1888, supposing the correspondent to be correct.

—We are happy to mention that the Rev. John M. Macdonald, C. M. S., has returned much improved in health from a sea-trip to Australia.

—We have much pleasure in mentioning the arrival of the Rev. E. F. and Mrs. Frease, Rev. A. E. and Mrs. Winter, and Rev. G. and Mrs. Isham from America for the South India Conference of the M. E. Church. Mr. Frease takes up the pastorate of the Fort Church, Bombay. The others will receive their appointments at the Annual Conference which meets in Poona on the 26th instant.

—We are happy to welcome back to India Mrs. and Miss Wilder, widow and daughter of the Rev. Royal G. Wilder, whose death we recently announced. It is nearly 13 years since Mrs. Wilder accompanied her [illegible] to America, and it is worthy of note that she and her daughter have kept up their knowledge of the Marathi language. Mr. Robert Wilder, the son, remains behind to complete his theological studies. The Rev. J. J. Forman also arrived by last Monday's mail, to join the Mission of the American Presbyterians in N. India, with which his father and brother are connected. We have told our readers of the wonderful way in which the Lord has been using these young men, Mr. Forman and Mr. Wilder, in the various theological seminaries. They visited more than forty of these schools of the prophets on a peculiar mission, to set before the students the demands of the Foreign Mission work, and some 2,200 young men declared their readiness to go at the expiration of their time of study. Mr. Forman was present on Monday evening last, in Grant Road, in connection with the week of universal prayer and many were thrilled by his statement of what God had wrought and by his evident earnestness and devotion. The Rev. Dr. and Mrs. Chamberlain, of the Arcot Mission and their son Rev. W. J. Chamberlain also arrived in Bombay, and proceeded to their field.

—At the last cabinet meeting immediately after the division of the South India and the formation of the new Bengal Conference, Bishop Ninde presiding, the following appointments of fraternal delegates were made: J. H. Thoburn Jr. from Bengal to North India Conference; S. P. Jacobs from South India to North India; J. E. Robinson from South India to Bengal. R.

—We have received a few lines from the Rev. Mr. Morton, Mhow, on Saturday last, conveying the sad intelligence of the death of the Rev. Mr. Murray of the Canadian Mission. Mrs. Murray went to her rest on the 1st of September 18th last, and now in little more than three months he himself

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

has followed her. From another source we have received some particulars of Mr. Murray's very sudden removal. "He was at his post in Oojein and on Christmas-day exposed himself too much to the sun, in connection with his Sunday-school. He had got very much run down, and had not been feeling very well, and was thus doubtless less able to stand the sun. Happily, Mr. Drew went to him on Monday to assist him at his prize-distribution and with the Magic Lantern, and finding him very ill, nursed him that night and brought him to Indore on Tuesday, and remaining with him nursed him like a brother till Thursday afternoon about 5 o'clock when he died in his arms." His death is attributed to sun-stroke. The Rev. Mr. Wilkie was with him. The Rev. J. Fraser Campbell had been in the villages and only heard of his illness in time to reach Indore Thursday night. His funeral took place on Friday, 7 a. m., when his remains were laid beside those of his wife. Mr. Campbell writes: Both Mr. Drew and Mr. Wilkie tell me that he was conscious to the end, knew he was going and said so, even when the doctor hoped he was improving and would recover; and though suffering too intensely to say much or think of any thing else, said, I know that my Redeemer liveth, and often prayed, Come Lord Jesus quickly and take me to thyself, and for grace to bear his suffering patiently, referring also to Christ's patient bearing of greater suffering for him." Mr. Campbell adds: "It is a *tremendous* loss for us as a Mission, *and to* me personally. But severe as is the disappointment and loss, I feel assured that this too is among the all things that work together for good, and in some way or other greater good will be brought out of it." Our readers will pray that his relatives may be prepared for the afflictive intelligence.

—We have never known at this season in Bombay, such weather as we have had this week, culminating in something like a cyclone on Wednesday. The monsoon seemed to have come again, and the people dwelling in tents and the owners of unstored cotton have been rebuked. Happily the weather is itself again.

—We are happy to say that the Week of Prayer has been well observed in Bombay so far as attendance at the daily meetings is concerned. The Rev. Mr. Grubb was present at the four first meetings, leaving thereafter to go to Ahmednuggur. His presence and participation are a pretty good guarantee that no dull routine was followed. From the fact that we have a programme, with every thing cut and dried, there is perhaps a tendency to glide into a formal mode of procedure. A good many among us have lately come to see the things of God's kingdom in a new light, and have gladly united in these meetings. A hopeful spirit has breathed in the prayers. The vernacular meetings have also been well attended. It might be well next year so to arrange the meetings as that those inclined might attend both the English and the Vernacular. The meeting this evening (6 p. m) will be at the Baptist Chapel, Bellasis Road.

—We understand that Mr. Grubb and Col. Oldham held meetings at Nassick and Aurungabad, speaking to the Native Christians through interpreters, and were much cheered by evidences that the word was in demonstration of the Spirit of power. Much blessing is believed to have accompanied their testimony. Col. Oldham has since been conducting services at Akola and at Egutpoora.

—Watch-night services were held as usual at the Methodist Churches, and the Rev. Mr. Grubb conducted a service at the Girgaum Mission Church.

—We understand that the Rev. Dr. and Mrs. Stone, and the Rev. Mr. and Mrs. Jacobs of the S. I. Conference are expecting shortly to return to America.

NOTICES OF BOOKS AND REPORTS.

"The *Confessional*. This is a tract of 12 pages, printed (or reprinted) at the Lawrence Press, Ootacamund. It has been called forth by the earnest efforts of Ritualists to make Auricular Confession a part of the system of the Church of England. A petition signed by 483 clergymen and which might have been signed, says one of their own organs, by 2,000, was presented to Convocation asking, among other Romish usages, that arrangements be made for the education of duly qualified Confessors. This tract shows the unscripturalness and unreasonableness of such an institution. For our part, we are satisfied that the aim and tendency of Auricular Confession are directly opposed to the aim of the Gospel, that it is defiling instead of purifying. We get a true knowledge of sin and the deepest hatred of it and deliverance from it, not by studying the corruption, actual and possible, of our own heart under the guidance of a priest, but by looking to Jesus. We know of nothing more demoralizing than the prescribed series of interrogations addressed by a priest of Rome to the young, in the Confessional. Undreamt of and abominable sins are suggested to them, and they learn that people generally are understood to be more or less conversant with such things, and the Tempter finds his work more than half done for him by the Priest. All this implies an entire ignorance of the New Testament way of sanctification, by faith in Christ, transforming us into his image. The Apostle Paul referring to certain things done among the heathen, says "it is a shame even to speak of those things that are done of them in secret." "Let it not be once named among you, as becometh saints." Ephes. 5.

The *Pseudo-Philosophy of Idolatry*.—Lecture by Rev. S. Knowles, M. A, Lucknow, Methodist Publishing House, 1887. 47 pages. Price, 4 annas. Men desire not the knowledge of the one living and true God, for with that knowledge comes the discovery of their own unfaithfulness and unworthiness, and the history of all times and all countries shows the various means of hiding from the eye of a holy God, by religious ideas and ordinances more favourable (as they suppose) to their corrupt inclinations. Nothing has been so helpful to men in this respect as idolatry, which imprisons, circumscribes and degrades the deity to whatever level is found convenient. Nowhere is this fatal tendency of man more impressively shown them in the history of the Jewish people, favoured above other anations by the revelation of the true God, yet constantly falling away to the idolatry of the nations around them. Before the idolatry of Greece and Rome was conquered and fully crushed by the Gospel, there was a revival of that system and the ingenuity of men was employed in finding a philosophical explanation of it. So at the present day, with regard to Hinduism. We can remember a time when few educated men would be found venturing to defend idolatry, but now many seem to think that it is philosophically justifiable. Here in Bombay this reaction has been helped forward by a book which Bishop Meurin wrote and published in defence of the use of images in worship. Of course his remarks had reference to Roman Catholic worship, and to the images and pictures of saints, of the Vigin Mary and of Christ. But the Hindu reader knew perfectly that these images were fictitious, bearing no resemblance to the originals and appealing mainly to the imagination; and he found that the arguments used to justify this kind of image-worship were available for other kinds. Mr. Knowles has examined this pretended philosophy of idolatry as advanced by Hindoos, and shows the falsity of it in this pamphlet. Prepared in the leisure of a convalescent season at a hill station, it is more diffuse and flowery than it would otherwise have been, but this will not be regarded as taking from its value. The Lecturer's positions are these: 1, Idolatry reverses the natural and logical order. It makes gods of the works of creation. It supposes that these works could make themselves; that an affect can be the cause of itself. Idolatry leads to Pantheism. It contracts and localizes the presence of God. "The blessed consciousness of God's restraining and prayer-exciting Omnipresence, is destroyed by idolatry in the minds of idol-devotees."

The great indictment I have to lay to the charge of idolatry is, that it robs my Aryan and Hindu brothers and sisters of their right and privilege to this spiritual assurance of the presence and favour of the Great Father in every place, and under all the circumstances and conditions of this life, and in doing this idolatry not only deprives them of all true trust, and consolation, and hope, but it dispossesses the soul of all *vitality* and strikes it with the death of apathy and torpidity. But without this spiritual vitality there can be no energy of action, and with it none of that right success which waits on a brave trusting spirit. And I confidently assert that there is no hope for India politically or morally till her Hindu sons and daughters bravely break through and free themselves from the dread iron-circle of caste necessity; shake off once and for all the death-lethargy and morbid trammels of polytheism, and fully accept the spiritual religion of Jesus Christ as taught us so plainly in the Bible. And until they do this with heart and soul, never will they be able to produce even the faintest type of the genius and goodness of a Livingstone or a Gordon; because they will never begin to aspire to win the enthusiasm which tracked such Christian careers, and will never, therefore, stand forth before the world men of real action to perform services which shall bestow lasting benefits on mankind, and which a grateful nation shall be proud to own and publicly reward. The history of all that is great and noble in Christian lands teaches us, that the spiritual Religion of Jesus Christ is the main spring of all true moral power to lift up the soul into the very best type of manhood, and on to the fairest and happiest plain of civilization.

The Lecturer's last proposition is that idolatry cannot, in the nature of things,

represent what it professes to represent. It is utterly incompatible with spiritual worship. This pamphlet should be read in all parts of India, by all interested in the emancipation and elevation of this country.

THE *Kathiawar Times*. Vol. 1, No. 1. Published weekly in Rajkote. This is a four-page sheet in English and Gujarati. The type is excellent; the Gujarati type is a feast to the eye. The province contains 200 Native states, and the aim of this paper is to disseminate among them the knowledge of the ties and relation in which they stand to Her Majesty's benign Government, and of the duties thence arising. We hope that it may successfully accomplish this important aim. In an outline of the history of Kathiawar, it says :—

"Coloner Walker was the pioneer in the suppression of female infanticide, which was then horribly prevalent in this land of the Kathias. For hundreds of years before the British advent scarcely a daughter was allowed to live. Very slight improvements were noticed in this direction, even after the agreements entered into by Colonel Walker with the principle Jadeja chiefs. The successful development of many of the schemes propounded by this energetic officer were realized in the time of Captain Barnewall (1822) the first Political Agent of the Province. But the desired reform did not take place until the arrival of Colonel Keatinge, who reorganized and placed on a firm footing the entire polity of Kathiawar in the year 1863."

THE *Methodist Record*. A journal of religious and social progress. Edited by the Rev. G. W. Clutterbuck" Vol. 1, No. 1. Bombay. January. 12pp. quarto. Contents: Our Début. Amusements. A Happy New Year. News of the Churches. Sermon by Rev. Mark Guy Pearse. We reciprocate the kind feelings expressed by the Editor and hope that he may make his paper as useful as he wishes it to be. We may hereafter say something on the matter concerning which he takes exception to some views of the Rev. Mr. Grubb.

Culture. Monthly Magazine, in English, Theistic, reformatory. *Subodh Prakash* Press, Bombay: 24 pp. Subscription Rs. 3 a year. January. Contents: Dawn of the Theistic Dispensation; Christ, and not God. Heredity and Adaptation of Social Reform. Jivan Veda, or Book of Life. Thoughts, Gems, Church News. The Book of Life embodies the experiences of the late Babu Keshub Chunder Sen. In "the Dawn of the Theistic Dispensation," we read that the Vedas and the Purans, the Bible and the Kuran, the Zend Avesta and the Tripitika had long persecuted each other, drenched the earth in blood, &c. "The sick was sickening to God and degrading to man. And now it was the All-powerful hand of God brought together the belligerent faiths of the world to be united in the sacred bonds of peace and love! Verily, it was the advent of new Dispensation, the Dawn of the Theistic Dispensation." The heavenly host with their anthem of peace and good will, on the plains of Bethlehem, were about 18½ centuries too soon. *Culture* omits to tell us how many divisions have already rent this New Dispensation as under. It is simply a new appearance of New Paltonism. Our contemporary complains of some preacher—twelve years in the country—who lately consigned the non-Christian people of India to hell. The Gospel consigns not only to hell, but points out that *all men*, to be saved need to be born again, and this through the knowledge of Christ. Christians have no superiority of merit over others, but recognizing their deep demerit, look to Christ and find in him what their own nature cannot supply. The great-majority of people in England are on the same level as the people of this country, as regards their alienation from God.

THE *Dnyanodaya* begins the new year (its 48th) with a new and much-improved form, 8pp. quarto, three-columns on a page. It has seen the rise and fall of a great many papers, and still holds on its way. In the course of nearly half a century it has had eight English editors and three Native editors.

WE have to acknowledge receipt of the following: Report of Kumbulliatola Boys' Reading Club. Bible Society's *Monthly Reporter*, Dec. *The Palm-Leaf*, Dec. The Conversion of the World. *The Watchword*. *Mookti Mala*, Part 1. *India's Young Folks*, Christmas No.

"*A Guide to Bombay; Historical, Statistical and Descriptive*, by J. M. Maclean, late Editor *Bombay Gazette*." 13th edition. *Bombay Gazette* Steam Press. We have in former years had occasion to speak of this valuable publication, which, as years goes by and Bombay goes on developing, so far from losing adds to its value. The present issue contains a large amount of new matter giving information concerning new institutions and operations. It is a book not only useful to travellers but to residents. There is a photograph of the G. I. P. R. Co.'s magnificent terminus at Boree Bunder and a likeness of Sir Dinshaw Manockjee Petit, Kt. There is an Almanac and a Directory brought up to date. One of its marked features is its portableness.

INTERNATIONAL BIBLE STUDY.

January 8, 1888.—„—*Matt* 14: 13-21.

See last Guardian.

January 15.——„——*Matt.* 14: 22-36.

Commit verses 25-27.

GOLDEN TEXT: "Be of good cheer; it is I; be not afraid."—Matt. 14: 27.

JESUS constrained his disciples to embark without him. The expression implies that they were reluctant to do so. They could see no reason why he should be left behind in that desert place, why they should return without him. They had been his ministers in feeding the people miraculously, and the people, as we learn from John, desired to make Christ a King, whether he would or not; they were tempted to entertain an exalted idea of their own importance, and it may have seemed to Jesus desirable that they should spend the night in battling with a contrary wind, the better to realize their dependence. Probably the people were disposed to tarry there, and the embarcation of the disciples disposed them the more to listen to Jesus when he suggested that they should embark.

Jesus spent the greater part of the night on a mountain, by himself, in prayer to his heavenly Father, specially for the disciples that they might accept the same lowly and self-denying path that he was to tread. The less that they realized the temptations of the way, the more it became him to appreciate them and offer the earnest prayers that they might be neglecting to offer.

Meantime, hour after hour of the long night rolled by, as they were trying to stem the west wind. They were troubled in mind. Why are they separated from their Lord? Why should they be here and he elsewhere? Had they offended him? With all their pulling they accomplished little. Even when three quarters of the night had gone by, they were scarcely four miles from the shore. Jesus, we are told, saw them toiling in rowing; but it did not seem to them that his eye was upon them, but rather that he was quite unconcerned about them. Now, too, he sees his servants toiling in rowing, and wondering as they toil where the tokens are of his interest in the work.

About three in the morning they descry, through the gloom, a shape moving towards them over the waters. They were alarmed; it seemed to them a phantom; what else, in human form, could thus move over the waters? They cried out for fear. Then they heard the well known voice of Jesus, saying, *Be of good cheer; it is I; be not afraid.* Where Jesus is, what place is there for fear, if we are carrying out his instructions? Jesus had actually come to them, walking four miles on the water. What elements or obstacles can hinder him from joining his disciples? He is a very present help in time of need. Peter was delighted with this new display of Christ's power. His imagination took a great flight; what Jesus can do he can enable his disciple to do. So he cries out, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. So Peter stepped from the boat and began to walk on the water, going to Jesus. All would have been well, if he had kept his eye on Jesus. But there were billows, and they seemed to rise up in indignation against the audacious attempt of one who was a sinner to tread them under foot. Where Christ was, there was immunity, but where Peter is, peril! He begins to sink when his faith begins to sink, and he sends forth an agonizing cry, Lord, save me. Jesus quickly stretched forth his hand and seized him, saying, 'O thou of little faith, wherefore didst thou doubt?' Peter scrambled back into the boat; Jesus too came, and then the wind ceased. All in the boat came and prostrated themselves before Christ, exclaiming, Of a truth, this is the Son of God. One that has the power to override the powers deposited in the elements by the Creator, and specially to give to another this power, must himself be the Son of God, the one on whom all things depend. In him was all the fulness of the Godhead bodily.

As soon as Christ came on board, the hindrances to progress disappeared, and every stroke of the oar seemed to make the boat fly, and at day-light they were at the shore, in the region of Gennesaret. Soon

the rumour went abroad that Jesus of Capernaum was there by the side of the lake, and immediately people came from all quarters, bringing their sick friends with them, beseeching him that they might at least touch the hem of his garment. There was no virtue in the garment and they knew that there was none; but they knew that there was unlimited power in Christ, directed by love as unlimited; love by nature is affluent wherever faith makes a path; and as many as touched him were made perfectly whole. The experience of his power to remove disease, strengthened their faith in him, so that all these healed ones would naturally be solicitous to learn all about him, about his teaching, his manner of life, his contentedness. Jesus is the Same, yesterday, to-day and forever, and in the Gospels we have a picture of the very same Jesus who is with his people, always, even to the end of the world. Men generally are very little troubled on account of their spiritual ailments; they are most alive to any physical suffering, and they must be first approached on the side where they are most sensitive. Paul learned of Jesus to be all things to all men. Jesus commissions his servants to heal the diseases of men, to make them acquainted with his divine power and goodness, and thus lead them on to the recognition of deeper needs.

The Bombay Guardian.

SATURDAY, JANUARY 7, 1888.

OFFENCES.

"Offences will come." Jesus Christ knew man. He knew him to be selfish, studious of self-gratification, and careless of what might happen to his neighbour, if his own cravings were satisfied. It cannot be but that in a state of society, where an unselfish man is exceptional, the offences, the stumbling blocks, the impulses to evil caused by self-seeking, will cause the fall of many. No man liveth to himself. Every man's life challenges others to walk as he walks, to seek the pleasure that he seeks, to prize the things that he prizes, to avoid what he avoids. Whether he wills it or not, and even if he wills the contrary thing, he is teaching others to imitate him in his tastes and habits. He is bound to consider this tendency of his acts, his words, his life, to impress and influence others. He may justify himself in partaking of a feast given in an idol-temple, or in a room where Ganputti is enshrined, but he is bound to consider the probable effects of his conduct upon others, the tendency of his example to recommend or extenuate idol-worship. He may attend a banquet where wine flows freely, and may stop short of inebriety, but he may not refuse to consider the probable effect on others who witness it, hear about it, or read it, the encouragement thus given to others to push off into the ocean of temptation where so many are wrecked. There are ladies and gentlemen who congratulate themselves on the fact that they know how to keep within the bounds of moderation, and refuse to reproach themselves because they are not total abstainers, and who little think that the servants who pour out their wine are encouraged to drink strong drink and have not the self-control or the regard to position that would keep them within the bounds of sobriety. *Noblesse oblige;* the higher the position the more are you bound to consider the tendencies of what you do. There is such a thing as unconscious influence; men are influenced by example who do not know that they are so influenced. But the doctrine of Christ forbids us to think that a man may live unto himself, and determine what is right or wrong for him without considering what the effect is to be upon others. Paul says he would eat no meat, or drink no wine, while the world standeth, if he is thereby likely to cause a brother to stumble. In these days how can a man who drinks persuade himself that he is not causing others to stumble? We read in the papers of some miserable creature who has been dragged down by drink so low that society has no arm long enough to reach him, and the reader, if he is one who takes his glass without exceeding, cannot be sure but that this degraded being has been ruined by his example.

As we enter on this year of grace 1888, congratulating ourselves on the manifold embellishments and enrichments brought to us by our civilization, we willingly shut our eyes to some awful spectacles sufficiently obvious to those who wish to know the facts of the case. They who look down upon us from the battlements of heaven, see a mighty python in the very heart of our civilization, preying upon humanity and perpetuating a reign of terror. Two millions a week are said to be expended on intoxicants in the United Kingdom, and that means the sacrifice of competency, comfort, peace, domestic happiness, judgment, wisdom, commonsense, respect, principle, clothing, food and other necessaries, health, sleep, grace of God, hope of salvation, all hope for oneself and family, that these millions may find their way to the coffers of the brewer, the wine-merchant, the publican. The benison of heaven descending to enrich the masses and give them temporal and spiritual blessedness, is intercepted and engulfed by this python commissioned and empowered by society.

This one word of Christianity, No man liveth unto himself, would revolutionize Christendom and go far to bring in a millennial condition of things. Men talk about Christianity as though it had been tried and found wanting. It is vain to say that Christianity has been tried, so long as society, even in Christian lands, is so far from honouring such conspicuous words of the Gospel as these: Woe unto the man by whom the offence cometh, No man liveth unto himself, Look not every man on his own things, but upon the things of others.

BEHOLD THE MAN. XV.

AN INVITATION TO TRUTH-SEEKERS OF ALL NATIONALTIES.

Jesus returned to Nazareth where he had been brought up. It was not a large town and he was known to every body there first as a bright, studious, thoughtful boy, and next as a diligent, though somewhat reserved, carpenter earning wages for the family and ever ready to be of any use to any. Just now, there was a measure of curiosity awakened to see and hear him; for strange stories had been reaching them of miracles wrought by him in other places. Strange these seemed to them, for Jesus Bar Joseph had never professed to be a prophet, or to have any special function from God, though he had lived to be 30 years of age among them. Many of their townsmen had been more prominent than he, more generally looked up to, more consulted. He was a quiet, harmless man, content with his lot, but there was nothing of the leader about him. Even in matters of religion, many were more conspicuous than he, better acquainted with the teachings of the lawyers, scribes and Rabbis. The idea of his going from town to town as a prophet, performing mighty works, gathering disciples and all that! It was perfectly ridiculous. One that had spent all his life among us, and never been regarded as any thing more than a quiet, sober, diligent young man. Strange indeed that the people of these other towns should not have referred the matter to us, before proclaiming him to be some great one. Do they think us to be boors or imbeciles that we cannot recognize a man of God, a messenger from heaven, a prophet?

Conscious that this sort of reasoning was going on among them, Jesus came to Nazareth, and on the Sabbath-day, came to the synagogue as his custom was, and when the time came for reading the Scriptures, stood up, offering to perform this service, or asked to do it. He read the portion of Isaiah (61. 1) beginning with the words: "The Spirit of theLord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." The Jews would understand this to be a prophecy of the Messiah. The word Messiah means *anointed One.* The special features of Messiah's mission are here intimated. It was to be in the power of the presence of the Holy Spirit, the Divine Spirit, in his fulness; it was to be in the power of the Gospel (glad tidings) for the poor, the meek of the earth, the overlooked classes; the Friend of the oppressed, he shall proclaim deliverance to captives, sight to the blind, healing for the bruised. 'The acceptable year of the Lord' is the year of jubilee when captives and bondsmen are set at liberty, and when debts are cancelled, when the joy of the Lord is the joy of his people. As he read this portion, the eyes of all were fixed upon him. They wondered what he meant by it. He sat down, and after saying, This day is this Scripture fulfilled in your ears, went on speaking to them about the meaning of the passage, the nature of the glad tidings spoken of, the aim of the Messianic mission. This is not reported, but we have it all in the life, methods, and teaching of the Deliverer. The audience heard with surprise the gracious words that proceeded out of his mouth. They were surprised at the boldness, force and unction of his speech. They could not understand it, and said to each other, Is not this Joseph's son? Why does he not perform before our eyes the marvellous works that others have been telling about?

Jesus knew what was in their minds, and resumed his discourse in a somewhat different strain. The passage might be read as having reference to those who were least

favoured with the light of true religion, the nations that were sitting in heathen darkness. He himself found in the passage a prophecy of the day when the middle-wall of partition should be broken down between Gentiles and Jews. So he refers them to two striking incidents in their own Scriptures. In the days of Elijah, when famine reigned in the land, there were many widows among the Israelites, yet the providence of God directed not the steps of the prophet to the threshold of any of these, but to the door of a Gentile woman, and God succoured his servant by the ministry of this benighted person, to whom however his sojourn was made a blessing. Then afterwards in the days of Elisha, there were many lepers among the Israelites; but it was Naaman, a Gentile, a Syrian Commander, who was directed in the wonder-working providence of God to repair to Elisha, and was by him healed. Jesus held up these two instances in the Jewish records as furnishing evidence that God was interested in the outside nations of the world, and had none of that disdain and aversion for them which the Jews cherished. Jesus knew very well that this line of remark would be in the highest degree offensive to his hearers, who flattered themselves that by their rejection of the Gentiles they compensated for the laxity of their obedience towards God. That this young carpenter should stand up in their own synagogue and plead for the Gentiles, and by implication strip them of the honour of their descent from Abraham, was altogether more than they could bear. They had a bad name for violence and self-will, so that people asked, Can any good thing come out of Nazareth? They rose up against Jesus, hustling him out of the synagogue; then the cry went up, Take him to the top of the precipice and cast him down. He made no resistance and allowed them to take him to the top of the acclivity on which their town was built. But there he in some mysterious way, passes through the angry multitude and disappears from their sight.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—There seems to be a strange misunderstanding on the part of Commissioner Tucker as to the real questions at issue between him and myself. I respectfully request to be allowed a few lines in the "*Guardian*" to clear it up.

1. As to self-support. If Commissioner Tucker will kindly read my last letter once more, he may find that my assertion was not that self-support was (1) unscriptural and (2) impossible; but that what he calls self-support (1) does not deserve the credit of that name and (2) is not in accordance with the teaching of our Divine Master and the practice of His apostles. As I have pointed out in my last letter the missionary labours of the Apostle Paul were partly self-supporting in the strict and only justifiable sense of the term. But the Salvation Army cannot claim for itself the credit of being self-supporting any more than the missionary bodies of Christendom: these depending for their income on the charitable contributions of at least professed believers, whereas the Salvationists are begging from door to door of professed non-believers for their support. If the latter be called self-support, any beggar would be entitled to the honour of being independent and self-supporting. Your correspondent "Viator" has conclusively shown, that the disciples were strictly forbidden by our Lord to adopt such a course. And Commissioner Tucker did not succeed in disproving that the non-self-support of missionary societies was more in accordance with apostolic practice, as far as that was not strictly self-supporting by means of manual labour. It is simply perverting my statement of biblical facts and teaching, if Commissioner Tucker says, I made an effort to show, "that self-denial and sacrifice practiced with purest motives was unscriptural." I said nothing of the kind. All I contended was, that all this genuine devotion and self-sacrifice was thrown away in a wrong and useless way, the principle for the carrying out of which it is spent being unscriptural.

2. Commissioner Tucker's reply is very confident concerning the scripturalness of the Salvation Army practice, but sadly fails to adduce any subtantial proof thereof. A vague reference to the general tone of the Bible is, of course, of no avail. For self-denial, which is inculcated on almost every page, and by the general tone of the Bible, is not confined to the Salvation Army practice, and does by no means imply begging from house to house, against which my remarks were chiefly directed. If Commissioner Tucker further refers to the example of Ezra and Nehemiah, and the Roman Centurion, in order to show, that contributions from heathens may be received for religious purposes, I may simply say, that these examples are all taken from the sphere of the Old Testament, and do in neither case justify the practice of begging. At any rate they are quite irrelevant to our question, for the decision of which we have the authority of Christ and His apostles. And their example and teaching are most strongly and explicitly opposed to begging. Whether the Hindus and Mahomedans give joyfully or otherwise, is of little or no importance. But a question of momentous import it is, whether the Salvationists, who pretend to be representatives of the Christian religion and promoters of the cause of Christ, are justified in confirming the Hindus in the distinctly "heathen" practice of religious mendicancy, which is directly forbidden in the Scriptures. Commissioner Tucker observes profound silence on this subject, for reasons best known to himself. I sincerely trust he will reconsider it, at the same time not blinding himself to the evil effect on the Hindus of such an unscriptural example. The same suggestive silence is observed concerning "the marks of idol-worship." No doubt, Commissioner Tucker, from his study of Hinduism, knows full well, that the Hindu mark on the forehead denotes devotion to some one of the gods of the Hindu pantheon (see Monier Williams, Hinduism p 97) Likewise he must be aware, that the Hindu tuft answers to a religious precept of Manu's Law Book, and forms the very badge of Hinduism and caste distinction. To adopt and advocate these marks, means, at least to the ordinary Hindu, nothing short of adopting and advocating the whole system of Hinduism. I once more beg to call the attention of Commissioner Tucker to the fact, that we missionaries who were in the field previous to the Salvationist expedition, feel the evil influence of that policy as obstructive to our work. As Christian brethren, I think we may expect that he will pay some regard to our grievances.

3. With reference to "the civilizing influences of bungalows" as a missionary agency, you and your readers are aware, that I am not responsible for that idea. It was, I believe, advanced by the "*Dnyanodaya*." But as I had candidly confessed, that there was, "at times, too much of luxury among us in the way of dress and the like," it was not very charitable to fling that sarcastical remark at me. "It is not expedient to glory." But lest Commissioner Tucker should suppose, we missionaries do nothing but sit surrounded with luxurious comfort watching the working of splendidly outfitted bungalows, I may, perhaps, be allowed to state, that the house I live in with my family, is far more humble and homely than he seems to imagine, and that I have spent about 170 days of this year on preaching tours, &c., when I sometimes found scarcely a shelter sufficient to protect me from damp and cold in the rainy season, or from the rays of the sun in the hot season, my lodging being either native huts, or verandahs of granaries, or travellers' bungalows worse than these. I know that many of my missionary brethren are preaching the Gospel to the Hindus under equally or still more trying circumstances.

4. As to "Sancta Simplicitas" it is evident from my letter, that I did not apply that saying of John Huss to that kind of simplicity that becomes the children of God. And I need not remind Commissioner Tucker, that we old-fashioned missionaries have also the simplicity to prosphesy to the dry bones of India. But I fail to see how this term can be applied to a "mere marching through the streets," perhaps with music. We are told by St. Paul that "faith cometh by hearing, and hearing by the word of God." In the opinion of the Salvation Army, faith seems to come by seeing their marching, and hearing their music (sometimes distinctly secular). How these proceedings can result in the conversion of souls is a profound mystery to me. In spite of "*War Cry*," "*Drum Taps*" and other publications of the S. A., I venture to express strong doubts, if in that way any real conversion was effected. I do not mean to call in question the "*bona fides*" with which those *papers publish* narratives of conversions. But I have sufficient experience of converts and baptismal candidates to be undeceived with respect to such sudden conversions in India, the more so as I hold, that without continued preaching and teaching of the Word repentance and faith are quite impossible. In this matter the "Sancta Simplicitas" of Commissioner Tucker and his officers is simply misplaced. To quote once more the "Apostle of the Gentiles:" "Be not children in understanding: howbeit in malice be ye children, but in understanding be men!" 1 Rom. xiv. 20.

5. The "awkward problem" of which Commissioner Tucker thinks to have found the right solution at last, is, I beg to submit, not a problem of formal method, nor a problem of finance or numerical strength; most assuredly not so. In this case the solution would appear to be very easy. Even with the old missionary societies there seems to be, at present, no great lack of men and money. But we all feel that we are wanting in divine power and spirit. Here, in my opinion, lies the true problem to be solved. And this problem will be dealt with by our almighty Lord in His own peculiar way, and at the time appointed by Him, while to us it remains faithfully to prepare His way in obedience to His word. So I with many of my missionary brethren, prefer to keep steadfastly to the old apostolic path: instead of marching with music, to preach the Word in the streets, and instead of begging, to wander from house to house, not only in towns, but also in villages and rural places, with the gospel of peace and goodwill to all, distributing it "without charge."

I beg to remain,
Dear Sir,
Yours most sincerely,
C. W. D.

SIR,—Extracts from the addresses of our Lord to the disciples He sent forth have repeatedly been cited in support of the method of self-support adopted by the members of the Salvation Army in India. In my former letter passages were quoted from these ad-

dresses in which the practice of going from house to house in search of sustenance is forbidden. Thereupon "A Salvation Soldier" has made the tardy discovery that, inasmuch as the mission of those sent forth was limited and temporary, these passages cannot be supposed to lay down the lines on which modern missionary work should be carried on. In other words, a position which cannot be defended is abandoned,—a piece of strategy with which I have no fault to find. Better, however, the position had never been occupied.

In the final paragraph of his letter your correspondent writes, "Mr Tucker's system of self-support is neither the result of commercial calculation, nor is it an imitation of the methods of a debased Hindu priesthood." The only reply to this is to appeal from the ranks to the staff,—from the soldier to the commissioner,—and to assure your correspondent that Mr. Tucker himself has worked out his figures before the Indian public, and was confessedly led to adopt his present methods by the study of the Hindu institution of itinerant teachers who subsist on alms. "A Salvation Soldier" must excuse me if I refuse to disbelieve his superior officer's published statements.

Again, according to your correspondent, Mr. Tucker's system of self-support "is, as proved above, founded on the word of God, and therefore of divine origin." A most desirable conclusion. Let us see how it has been reached. The "proof" advanced may be stated simply thus:—The disciples, whose mission was limited, were forbidden to go from house to house, therefore those whose mission is world-wide are to beg from door to door. The "proof" requires no comment. Let us hope that "A Salvation Soldier" is better prepared to defend his faith than he is to prove the divine origin of the methods adopted by his organization.

The final command of our Lord is instructive. Avoiding all mention of methods or accessories, it aims, fair and full, at the centre of all Christian effort worthy of the name. "Preach the Gospel." Yes, let us see less dependence on "drum taps" and processions, less self-glorification concerning the food eaten and the garments worn, let the shendi and the tilak be cast under foot as unholy symbols of a heathen faith, let there be more intelligent preaching of that Gospel which is the power of God unto salvation, and all friends of missions will hail the change with joy.

If our Lord's final command is worthy of obedience it is worthy of full obedience. Your correspondent has quoted that command as given in Mark's gospel. Let him peruse the parallel passage in Matthew's Gospel (xxviii. 19, 20) which runs thus, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world." (R. V.) Does "A Salvation Soldier" obey these the marching orders of the Captain of our Salvation, or does he substitute for them the commandments of men?

I am, Sir,
Yours truly,
VIATOR.

Canon Taylor and Islam.

DEAR EDITOR,—The speech of Canon Taylor before the Church Congress concerning the success of Islam has created great interest amongst the Mahomedans of India in general. The subject referred to in the speech has been the general topic of gossip in the "*Cavachana*" (Coffee-houses) of the Mahomedans in Bombay. Those Mahomedans who are of an inquiring spirit, and are wide-awake as to what has been going on in the world about them, say that Canon Taylor is entirely misled in his views of the matter. The Mahomedans as a rule preach against Christianity in the bazaars of all important cities and towns in India. All the books and articles written by Christians against Mahomedanism are immediately replied to by them which shows how zealous they are about their religion. Newspapers are regularly published by the Mahomedans of India to defend and support the claims of Islam. They are:—

1. Kher Khai Islam Bombay, edited by Maulvi Riaz Ud Din Ahmed.
2. Nur-e-Islam Patna.
3. Munshure Mahommedi Mangalore.
4. Himiet Islam Lahore.
5. Riaz Islam,

Moulvi Hoosein Ali thus writes in his report that "at the special request of my friends I delivered a lecture in English at Dacca City College on Islam. . . . Honorable Moulvi Abdul Jaffar Khan Bahadur presided on the occasion. After the lecture was over one Babu Ben Chandra Paul, a member of the Brahmo Samaj said, "I learnt the secret of Islam, the real excellence of it just to-day only. I knew nothing of its grand truths until now. The substance of the lecture is given in the "*Indian Mirror*." He again says that on the 5th of February, 1887, I delivered another lecture in English at the Jugganath College Hall in the same city. The subject of the lecture this time was the "Doctrines of Islam" . . . Moulvi Abdul Khir occupied the chair. This lecture produced a very good impression on the Hindus present. Many editors were also present on the occasion. On the 16th of the same month he gave another lecture on "God," in the *Jagganath College*. Babu Anand Chandra Sen, Deputy Magistrate, was in the chair.

Considering the above statements we may be led to conclude that many Hindus become Mahomedans. But on a careful consideration it becomes quite evident that efforts are put forth on the part of the Mahomedans not so much to bring the Hindus over to Islam as to prevent the Mahomedans from becoming Christians. No sooner is a book written against Mahomedanism, then all the Mahomedans get very much agitated and set at once to reply to it. Not one book has been left without its having been answered. For they, as a rule, are very zealous about their religion and therefore cannot be at rest until they have done all they can for its defence. All the books written by missionaries, showing the defects of Islam whether in a right or a wrong way, have been noticed by them. They are not satisfied only by doing this but have been trying with all their might to point out the discrepancies of the Christian scriptures. Many books have been written and distributed among Mahomedans against Christianity, which are much prized by them. The writers of these books have been greatly assisted by the works of European Infidels and Unitarians; these are in fact the chief source from which they collect their materials. The papers mentioned, the *Nur-e-Islam* excepted, always write against Christianity and Christian work. Their great object is to represent Christianity in a wrong light, and make it look most despicable and base in the eyes of Mahomedans, and so keep them from becoming Christians.

Mahomedans are now inclined to study the English language. The Western philosophy has greatly unsettled the minds of educated Mahomedans in general. They neither believe in the astromony of the Koran nor in the fable of an ant and King Solomon. The paper *Nur-e-Islam* is chiefly intended to support the belief of such in their religion. This paper says that "many of the English books that have been taught in schools and colleges are written by persons who have no faith in any religion, and thus students are likely to make shipwreck of their faith." Books against religion abound in English, but are seldom found in Asiatic language except as translations. I know many English-knowing educated Mahomedans who, when they speak of Islam, show that they have lost all faith in religion.

Nur-e-Islam (No. 9, 1887) says: "If speedy measures are not taken to prevent the poison from being infused into young hearts, through the medium of the English language, the condition of the Mahomedan public will be most lamentable. Let us take instant measures to save their minds from these pernicious teachings. Otherwise I ask almighty God that He may soon close my eyes and save me from witnessing the most lamentable state of Mahomedan community with respect to religion, to which matters are tending. Therefore the main object of *Nur-e-Islam* is to warn people of this state of things."

The Mahomedans have not written any books against Hinduism since the Mutiny, and only two or three were written against it before the Mutiny. The five newspapers mentioned above never write any thing about Hinduism, or Hindus becoming Mahomedans. But they often write about Europeans and Native Christians becoming Mahomedans. It were well that Canon Taylor should know what it is that has been chiefly occupying the attention of Mahomedans in India.

AN INFORMANT.

4th January, 1888.

P. S.—The Mahomedans of Bombay have a special fund of 16 thousand rupees for the support of those who embrace Islam. A house has already been bought in Bhendi Bazaar, Bombay, for 6 thousaud rupees, the rent of which will go to their support. In Lahore about 50 rupees are collected monthly for the purpose of maintaining open-air Mahomedan preachers. But with all this there does not appear a single sign of what Canon Taylor so strongly asserts.

Times of Refreshing.

DEAR EDITOR,—Just a line to tell you of the refreshing times God is giving us at our Church in Richmond Town, Bangalore. On the 18th Dec. I was led of God in humble and absolute dependence on Him to begin special services with a full and unwavering assurance that God the Holy Spirit would do great things. God gave me as a basis for my faith Matt. 28, 18, 19, 20, and Mark 11-24. And before a single seeker appeared, when all seemed dark, I had the full assurance that many would be saved. I desire to record now to the glory and faithfulness of God that I have not been disappointed.

The first week several sought the Lord. The second week the Rev. I. F. Row having closed the services he was holding at the London Mission Chapel took hold with us, and at my invitation conducted our services for six nights during which time we saw still greater things, a larger number sought the Lord, repenting, believing, and receiving Christ. Three nights out of the last six the weather was very unfavourable, and the attendance thin, hence our faith was tried. By grace we held on and saw the victory.—The Lord's people also have been refreshed and quickened. To God be all the glory!

One or two incidents which came under my own observation, may be of interest and afford encouragement. One night a Christian brother said to me, "Will you go and speak to that man; he is an infidel." I went and knelt by his side and said, "My friend, are you seeking the Lord?" "Yes," said he. "And do you realize you are lost?" "Yes, but I have been an infidel, a student of Bradlaugh's and Ingersoll's writings but I have burned all my infidel books." Well, I said "Jesus Christ can save Infidels. Do you believe He can save you?" "Yes." "Do you believe He can save you now." "Yes," "Do you believe He is willing to save you now."

Yes,—Let me read a verse to you from God's word, John 1 : 12. Now said I, Will you now receive Jesus Christ as your Saviour? There was a pause and a struggle. I repeated the verse and the question adding receive him by faith. "Yes," he replied, "I receive Jesus Christ by faith." Light dawned, the darkness fled, and pardon and peace were freely bestowed by God. He arose from his knees a new man and is demonstrating the reality of the change by leading a new life. Thus the infidel became a follower of Jesus.

Another conversion of interest was that of a lady who was simply an adherent of our Church but is now a probationary member. Having come out as a seeker I said, Do you realize you are lost? Jesus Christ came to seek and to save the lost "Yes," she said. Thank God for that I said, for that is the work of God's Spirit on your heart. Now believe on the Lord Jesus Christ and thou shalt be saved. I cannot see it, she said. I don't feel any better. Perhaps I said you are looking within for some nice feeling of peace. God says look unto me and be saved. Receive the Lord Jesus Christ and let Him give you His peace. But do you give up all that you know to be sinful? "Yes, I do." Then I said God's message to you is, Receive Jesus according to John 1-12. I don't see it she said again almost despairing. It will help your faith I said if you will repeat to God in humble sincerity, "I receive Jesus by faith as my Saviour," and keep repeating and receiving and peace will come of itself. In a day afterwards when I met her she was rejoicing in Jesus, having found pardon, peace and joy all in Christ by receiving him by faith.

JAMES LYON, Minister.

NOTICES.

FREE CHURCH.—ESPLANADE.
Pastor—Rev. John Forgan.
Sabbath Services, 11 a. m. and 6 p. m.

AMBROLI FREE CHURCH.
GIRGAUM BACK ROAD.—English Service, 7-30 a. m. Marathi Service, 4 p. m.

RECEIVED for invalid minister's sea-trip: from T. G. Rs. 10; from D. 20; from A. H. D. 10; from J. B. L. 100.

AMERICAN MISSION CHURCH.
BHENDI-BAZAAR, JAIL ROAD.—Rev. Tukaram Nathuji, Pastor. Sabbath School at 9 A. M. Preaching service at 4 P. M. Both in Marathi.

BAPTIST CHURCH.—BELLASIS ROAD.
(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sabbath Services, 11 a. m. and 6 p. m.

INTENDING visitors, and lay and fraternal delegates to the approaching South India Conference, are requested to notify the undersigned at the earliest possible moment as to the date of arrival at Poona.—D. O. FOX.

INDIAN FEMALE NORMAL SCHOOL AND INSTRUCTION SOCIETY, BOMBAY.

THE above Society's High School for Girls at Girgaum will re-open at 10 A. M., on Tuesday, 10th January, 1888.

SEAMEN'S REST.—PRINCE'S DOCK.

SERVICES every evening in the week except Wednesday, at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this Mission-work. Spare papers, suitable for distribution, are solicited.

THE second regular meeting of the Woman's Christian Temperance Union, will be held next Thursday, January 12th, at 4-30 p. m., at the Temperance Bureau, 56, Hornby Row, near the English Hotel.

All Christian women are earnestly requested to be present.

MINNIE F. ABRAMS, Secretary.

WESLEYAN METHODIST CHURCH.
Sunday, January 8th, 1888.
Colaba—Causeway, 11 a.m. Mr. Francis Patell.
6 p. m. Mr. John Staples.
Sunday-school, 4-30 p. m.
Byculla—Next to Victoria Gardens, 11 a. m. Mr. W. Lane. 6 p. m. Mr. Francis Patell.
Sunday-school, 4-30 p. m.
Parel—Elphinstone Road, 9 a. m. Mr. John Staples. 6 p. m. Mr. W. S. Shaw.
Sunday-school 4-30 p. m.
Cordial invitation to all.

THE SCRIPTURE UNION FOR CHILDREN AND YOUNG PEOPLE.

IF there are any members of the Children's Scripture Union who have not yet received their cards for this year, they are asked to apply at once to the Secretary, Rev. J. M. Macdonald, C. M. House, Girgaum. All young people are earnestly invited to join this Union to read a short portion of God's word every day.

The annual subscription is two annas for which members receive, a card, and an Almanack and a copy of "our own magazine."

METHODIST EPISCOPAL CHURCH.

APOLLO ST., FORT.—Rev. Geo. Bowen, Pastor. Sunday-school, 9-30 a. m. Morning Service 11 a. m. Evening Service, 6 p. m.

GRANT ROAD—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a m. and 6 p. m. Prayer-meeting, Tuesday, 7-30 p.m. Preaching, Thursday, 7-30 p. m. Sunday-school, 9-30 a. m.

MAZAGON—Church services: Sundays, 11 a. m. and 6 p m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Frere Road, Moody Bay, 3 p. m.

SUNDAY SCHOOL CONVENTION.

IT is proposed to hold a Convention of the Indian Sunday-school Union about the 10th of Jan., 1888, at Cawnpore. A circular will be sent to the different Missions; meantime this notice is given that all may be prepared to send representatives. No delay should be made for further instructions. Important questions are to be presented as the perpetuation of this Union. The securing a man for this work, to do for the India Sunday-school what Dr. Vincent has done for it in America, and what Dr. Murdoch has done for the Christian Vernacular Educational Society in India. *Missionary* and other periodical please copy this note.—E. M. WHERRY, T. J. SCOTT, *For Indian Sunday School Union.*

AN URGENT APPEAL.

A FAITHFUL and useful minister of the Gospel, after 14 years efficient service in connection with the M. E. Church, finds himself seriously broken down in health and incapacitated for further work. His physicians certify that he imperatively needs a few months' rest and a sea voyage. There is, however, at this time, no provision of any kind to meet such an emergency. This appeal for assistance is therefore made to the readers of the *Guardian*, with a hope that many of God's children will esteem it a privilege to contribute towards prolonging the usefulness of one whom the Lord has greatly honoured in evangelistic and ministerial work. Contributions will be received by the Editor of the *Guardian* and acknowledged thankfully from time to time.

GEORGE BOWEN. J. E. ROBINSON.

Epitome of News.

SATURDAY, DECEMBER 31.

—*Deccan Herald:* Some time ago, cholera prevailed to a large extent in the Chinwada District of the Central Provinces, when a man of the village of Jojur, seeing that the villagers were frightened on account of the presence of the disease in their village, pretended that he possessed some supernatural powers by which he was able to eradicate the seeds of the disease. In order to convince the people of his extraordinary powers, he recited some *muntras*, but failed to convince the hearers of his gifts. The villagers got exasperated at the conduct of the man, and taking him for a wizard, they murdered him outright as a sacrifice to appease the wrath of the cholera god.

—A virgin Brahmin widow was married at Dhandhuka under the auspices of the Re-marriage Association, to a Brahmin of the same caste in the orthodox form.

—The Rev. Horace Waller, formerly associated with Dr. Livingstone in African travel, is responsible for some startling statements regarding the trade in intoxicating liquor in Africa. The liquor, he says, is now chiefly exported to Africa from Bremen and Hamburg, but it is largely carried in English ships. It is a poisonous distillation from the potato, the cost of which does not exceed two and fourpence a dozen bottles. The chemists agree, Mr. Waller says, that there is more poisonous fusel oil in it than in any other known spirit. The natives have christened this spirit with the appropriate name of "Death"

—*Times of India; Neemuch, 30:* Captain M. B. Salmon, of the 3rd Light Cavalry, was unfortunately killed to-day by a collision during a Polo Match.

MONDAY, JANUARY 2.

—H. E. the Governor of Bombay arrived in Bombay, yesterday, at 7 a. m.

—There has been a sharp fight among the Mahomedans at the Educational Congress now being held at Lucknow. On Tuesday afternoon the venerable Syed Ahmed brought forward a motion that the foundation of small schools, with insufficient funds and bad teachers, was a mistake, but he met with fierce opposition, and the Congress adjourned. The discussion was resumed on Wednesday, the motion was attacked even more vigorously than on the previous day, and when at length a division was taken, it was negatived by the large majority of 200 to 20.

—There are many who will regret to hear of the death of M. Edourd Remenyi, the brilliant Hungarian violinist who visited India two cold seasons ago. A telegram in a New York paper, dated the 24th of October, states that he was drowned in a shipwreck off the Madagascar coast. Reminyi was 62 years of age, and leaves a wife and two sons. He had been engaged for several years past on a world-wide tour, the object of which was the collection of art wares to be placed in the Museum presented by him to his native city of Budo-Pesth.

—*Times of India*; Ajmere, 31: A very crowded meeting of the members and representatives of the Paropkareni Sabha and all Arya Samajas throughout India was held here under the presidency of Thakore Bahadurshingh of Masuda, on the 29th instant, to lay the foundation-stone of the Dayanand Ashran, or Dayanand Institute, containing an Anglo-Varidic College, a Library, an Asylum, a Museum, a Book Depot, and a Lecture Room, in honour of the great Indian reformer, the late Swami Dayanand Saraswati.

—An aerolite weighing three tons dropped with a loud report in front of the Merchants National Bank in Amsterdam, State of New York, Nov. 18th, at 11-20 in the morning,

making a deep indention in the ground. Local experts find traces of iron, nickel, aluminum, and other metals in the aerolite.

The Woman's National Christian Temperance Union, in session at Nashville, Tenn., adopted resolutions protesting against the immoral exhibition of the faces and forms of women as trade marks and advertisements as a degradation to womanhood; against obscenity as exhibited in cigarette boxes; against the demoralizing report of prize fights in the public prints, and earnestly appealing to young women to refrain from wearing the decolleté style of dress as immodest and fraught with dangerous and immoral influences. A resolution was also passed deprecating the cruel slaughter of birds to ornament head-dresses, and pledging those present not to buy such ornamentation.

—We acknowledge receipt of the *Indian Railway Travellers' Guide*, for January, 1888, published at the *Bombay Gazette* Office. Price, 8 annas.

—*Bombay Catholic Examiner*: To Catholics it can be no cause of dissatisfaction that M. Grévy, under whose sanction the Religious Orders have been expelled, the schools laicised and the clergy persecuted, has been replaced by a President who is guilty of none of these things and who only the other day gave his vote against the abolition of the Concordat. Not that M. Carnot is a Catholic or a friend of the Church, though Madame Carnot and children are said to be practising Catholics. On the contrary he enjoys the reputation of being indifferent to all forms of religion, but at the same time of being averse to persecution and of possessing a desire to maintain unimpaired the existing relations between Church and State as established by law.

Tuesday, January 3.

—*Subodh Patrika*: From accounts to hand the Third National Congress seems to have been even a grander success than either of the two which preceded it. The sittings commenced on the 27th instant, on which day Rajah Sir T. Madhavrao opened the Congress in an eloquent speech full of wisdom and sound advice as words from the lips of that veteran Indian statesman never fail to be. The Congress thereafter elected our townsman, the Hon Budroodin Tyabji, its President, who in an elaborate speech referred to the unfortunate misunderstanding which still keeps members of the Mahomedan community of Bengal aloof from the Congress and pointed out the influental character of the assembly which had gathered that day. On the second day, the Congress appointed a committee to frame rules for its constitution and working and re-affirmed the resolution of its predecessors as regards the necessity of expanding and reforming the Legislative Councils in India. The speeches on the occasion replied to adverse criticism directed towards the Congress and Mr. Eardley Norton, Barrister, expressed on behalf of the European community, their full sympathy with its proceedings. On the third day, resolutions were passed, among other subjects, on the necessity of inaugurating a system of technical education and of training natives for military service. The number of delegates more than 600 in number who joined in the proceedings and the different communities and places which sent their representatives deserve to be specially noted as good auguries of the future. They show that the idea of corporate work is gaining round in the country year by year and representatives are being sent to the Congress from places which were not before known to take much interest in the politics of the day. What is perhaps even a more encouraging sign is that more and more members of the domiciled European and Eurasian community have begun to interest themselves in the proceedings of the Congress. If this rate of progress continues the National Congress may indeed in course of time come to be a power in the land whose organized voice may make itself heard in the councils of Empire. This, however, is a question of the future,—possibly of a distant future.

—New South Wales Parliament has, by 46 to 13, passed a Local Option resolution on the same lines as Sir Wilfrid Lawson's.

—The current number of the Magazine of the Methodist New Connexion reports revivals in many circuits; Hanely, Burslem, Dudley, Nottingham, and Ashton-under-Lyne are amongst the places were "showers of blessing" have descended.

—*The Missionary Herald* (Baptist) says the last Congo mail brought good news from all along the line. From Lukolela, Nshas, Stanley Pool, Ngombe, San Salvador, and Underhill, "the brethren report good health, and much and manifest blessing."

—*Christian Leader*: For the mass to be performed at the Pope's jubilee a sum of £40,000 has been subscribed; and the gifts he is receiving would fill a vast museum. No fewer than 27,000 chasubles have been sent; and among the donations there are 50,000 bottles of champagne! Pilgrims are swarming into Rome for the celebration from all parts of the world.

—It is stated on good authority that the Duke of Norfalk's personal present to the Pope upon his jubilee will consist of the sum of £10,000.

—*Overland Mail*; Dec. 16: Mr. Balfour in his Manchester speech announced that a Bill will be brought in next session to deal with the question of higher education in Ireland. A correspondent states in one of the country papers that it will be part of the scheme to "bestow a large endowment on the Catholic College in Dublin."

The judicial investigations at Cordova have, according to a telegram from Madrid, led to the discovery of the bad antecedents of the gipsy shot by Dr Middleton, as previously reported. It appears that some years ago another Englisman ascended the Belfry tower of the cathedral with the same guide, who came down and stated that the Englishman had thrown himself over the railings of the tower and was killed on the spot, though nothing could explain his suicide. The gipsy was besides a notoriously bad character. Another correspondent says Dr. Middleton narrowly escaped being murdered in his struggle with the gipsy, who evidently intended to kill him and throw his body over the railings of the cathedral tower.

—*The Rock*: *Truth* says that Prince Barclay de Tolly, son of the well-known General, has been struck off the Russian Army List for having his child christened after the rites of the Lutheran Church. The principles of the Greek, as well as of the Romish Church, are essentially intolerant, and if ever our modern Ritualists, who imitate these two fallen churches, acquire sufficient power, we may be quite sure that they will act with equal intolerance.

—*Rock*: The Rev. Samuel Reynolds Hole is to be the new Dean of Rochester in place of the late Dean Scott. Canon Hole is an advanced Ritualist, and one of those who signed the Remonstrance on the Purchas Judgment. He is indeed one of the leaders of the party. He is a gifted speaker and a good preacher, and is the author of *Hints to Preachers, with Sermons and Addresses*, published in 1880. In ecclesiastical matters, like many of his party, he holds very narrow views, and is rather a harsh partisan, even going so far as to refuse to preach in the church of any Evangelical or Broad Churchman who has evening communion. We are sorry that her Majesty should have been advised to appoint such a partisan leader to a position in which his influence for good or evil will be widely felt.

—The Rev. C. A. Berry has declined the call to Plymouth Church, Brooklyn.

Wednesday, January 4.

—*Bombay Gazette*: Lord Reay made the most of the opportunity of commending the Chiefs of the Province (Mahi Kanta) for the readiness with which they have abolished transit duties, which have been a serious impediment on through trade in a region greatly broken up and distributed amongst a number of petty jurisdictions. A similarly beneficent advance has been made in the South Mahratta country and in Kathiawar during Lord Reay's term of office, and he will be able to boast on his return to an England which is being obstinately urged to take up discarded economic heresies that he has worked hard in India in the cause of free trade. In Kathiawar, the Governor performed the double function of turning the first sod of a new railway and of announcing to one of the Chiefs of the Province the elevation of his State from the second to the first class. The advance that Gondal has made of late years in the ways of good goverment amply warrants the honour thus paid to the intelligent young prince who governs it, and whose latest act in contributing half the cost of the Dhoraji and Porebunder Railway is creditable and enterprising. A visit which the Governor paid to the new railway in course of construction from Jetalsar to Verawal give him an opportunity of paying tribute to the progress that the neighbour State of Junagadh is making.

—Mr. James Grant, late agent of the Bank of Bombay at Kurrachee, has been sentenced to six months' imprisonment for defalcations.

—Allahabad, 3: A Dibrugarh correspondent telegraphs that an exploring expedition left there for Burma, their intention being to go by the Hukong Valley and if possible to return by a different route.

Thursday, January 5.

—In the storm yesterday a good many native boats with cargoes have been wrecked in our harbour, and more probably outside.

—The Str. *Assam*, with English mails, left Aden for Bombay, Wednesday, 9 a. m.

—*Makhzan-i-Masihi*: Baboo Yunas Singh died at his home in Allahabad on December 13th. He died as he had lived in the blessed hope and assurance of eternal life and glory through our Lord Jesus Christ. He entered the valley of the shadow of death without a fear or doubt leaning on Him whom he had known and served and loved so long and so faithfully. The Psalms were his comfort and delight through life and during the days before his departure they were meat and drink to his soul. He loved to repeat them. The Lord indeed compassed him about with songs of deliverance in the house of his pilgrimage. He gave himself to the service of the Lord in his youth and for more than forty years he wrought faithfully and earnestly in the Lord's vineyard. For many years he taught in the Jumna Mission High School and his old pupils speak of him with respect and affection. His chief life work was with his pen. Besides several original works in Hindustani he made translations of standard religious books which have had a wide circulation During the past year he translated an abridged life of Mr George Muller and the whole of Mrs. Smith's "The Secret of a Happy Christian Life." He spoke of the great blessing he had received from this last book. For three years past he has been assistant Editor of the *Makhzan*. He wrought with his pen to the very last, not willing to cease work so long as he could hold his pen. The greater part of the present number of the *Makhzan* was written by him, his last article written within two days of his death.

—*Kaukab-i-Hind*: The Board of Trustees of the Centennial High School, Lucknow, met in Lucknow on the 21st inst. The principal presented a financial report: the school is out of debt and its finances are in good shape. A

friend in America has expressed his intention to give $15,000 towards the endowment fund of the proposed College, and other sums are expected. By unanimous vote, in harmony with the action of the North India Conference at its last session, it was decided to raise the school to College grade July 1st, 1888, and measures will be taken at once to affiliate the institution up to the B. A standard. This flourishing school will probably be the first institution to seek affiliation with the new N. W. P. University.

Friday, January 6.

Indian Christian Herald: We are unfeignedly glad to notice that the training class in connection with the Baptist Zenana Missionary Society in Calcutta is doing very good work, as was amply attested the other day at its annual examination.

—Deaths last week, 398.

—The ex-King Theebaw is to be removed to Satara, the climate of Ratnagherry not agreeing with him.

—The Rev. T. H. Greig, Senior Chaplain, Church of Scotland, has been allowed privilege leave for three months. The Rev. A. B. Watson acts during his absence.

—*Bombay Gazette*; Madras: An outrage was committed on a lady passenger on the Railway in the Madras Presidency on Christmas Eve.

—*Times of India*: Few sadder accidents have occurred in India than that which took place last Saturday in the polo field at Neemuch, resulting in the death of Captain Salmon, of the 3rd Bombay Cavalry. This gallant young soldier had seen distinguished service in Afghanistan, having taken part in the battles at Maiwand and before Kandahar, and in the premature cutting short of his career the Indian army sustains a loss. Among his comrades, also, Captain Salmon will be much missed; one of their foremost spirits in every manly sport, he was universally popular. But the saddest feature of the accident is that the deceased officer leaves behind him to mourn his loss a young widow who but six short months ago became his bride at Poona under apparently the happiest and brightest auspices, and great sympathy is everywhere felt for the lady in her bereavement.

Selections.

IDOLATRY IN THE CHURCH.

This subject—as embodied in the proposition "That the reintroduction into our churches of graven images and of the elevation and reservation of the consecrated elements, with other like practices of pre-Reformation times, is a direct incentive to the sin of idolatry"—was the one set for general discussion, the primary address being given by the Rev. J. T. Gaster, Vicar of All Saints, Peckham. No more awful charge then that of idolatry, he said, can be brought against those who call themselves Christians; and so vehemently and ingeniously is the charge denied that it is of the utmost importance to ascertain from the Word of God what is meant by idolatry. The definition in the second commandment is authoritative, for it was spoken by God, and written by His finger on stone, and delivered to His Church in the wilderness. By that commandment the making of images and pictures, including all symbols for religious adoration, is strictly forbidden! The command is not merely against bowing down in order to worship them, but the act of bowing down is forbidden as strongly as worship. "Thou shalt not bow down to them, nor worship them." When once the disease of idolatry appeared it spread with wonderful rapidity. We can see this by the monuments and antiquities from the cities of the Tigris, from Egypt, and many other parts of the world in our National Museum; and the Old Testament Scriptures record the calamity. It has been supposed that atheism by its very nature would suppress idolatry, but this is a mistake. It not only fails to put down idolatry, but atheists themselves have in many places been idolaters. The Buddhist religion is essentially atheistic. It denies the existence of the Supreme God. Yet Buddhist temples and shrines have multitudes of images before which myriads of men, women, and children bow down, and to which incense is offered on ten thousand altars. The French atheists at the close of the eighteenth century "abolished" Christianity; but they set up a living woman, a prostitute, and worshiped her in the cathedral of Notre Dame as the Goddess of Reason. I am mentioning this to show how easy it is to fall into idolatry, and so to demonstrate the truth of the assertion that "the re-introduction into our churches of graven images is a direct incentive to the sin of idolatry." The hunger and thirst for idols is further proved by the practice of some members of our Protestant Established Church, who, not content with idolatry as practised in many of our churches, set apart rooms in their own houses as chambers for images, and cause lights to burn before them, and bow down before them. The fascination of idolatry is increased by its employment of magnificent and gorgeously-decorated temples, in some cases by the beauty of its pictures and images, by the magnificence of its processions, shows, the glitter of ten thousand lights, the sweetness of vocal and instrumental music, the floating banners, the richly-robed priests and priestesses the mysterious influence of clouds of incense, and the gaiety of countless multitudes of men, women, and children. It satisfies the ears and nose, the eyes and the palate; and it panders to the worst lusts of unregenerate human nature. It provides every kind of halting-place for its devotees, from the massive temple to the roadside shrine, and the holy stone on every high hill and under every green tree. It confers degrees of sanctity on everyone who makes a pilgrimage to its most holy ground; it has a hold upon the world which can be loosened only by Him of whom it is written "the idols He shall utterly abolish." Idolatry has a marvellously adhesive power. It sticks to a people and to their descendants. A huge image worshipped by the Mexicans and buried by the Spaniards was dug up some three hundred years afterwards, and was at once worshipped by some descendants of the subjects of Montezeuma. The most venerated idol for centuries before the days of Mohamet was the stone in the Caäba at Mecca. Pilgrimages were made to it; and there the stone is to this day, and the pilgrimages have never ceased. Every Mussulman who makes a pilgrimage to that stone has the title of "Háji," because he has performed the Huj, or pilgrimage. Even Mohamed the Iconoclast could not get rid of that idol from Mecca, the Kibla of Mohametan faith and practice. The superstition which associates itself with idolatry, sticks more or less to the native Christians in heathen lands; and some of the heathen superstition of our British and Saxon forefathers sticks to many English Christians still. The law of the Church of England is that the Ten Commandments are to be set up at the east end of every church, where they may be "seen and read." But the Second Commandment clearly and absolutely condemns bowing down to and also worshipping any and every image, picture, representation in stone, or paste, or clay. The Ritualists, who have reintroduced the worst form of idolatry into our churches by elevating a wafer as the god of the congregation, and by calling on the people to worship the god which would be broken to pieces if the creature priest were to drop it—these Ritualist idolaters feel the lawlessness of their position, viz., that of committing idolatry with the Second Commandment staring down upon them. Accordingly, as the Church of Rome has left out the Commandment in some of her catechisms, so these Romish priests have covered up or buried, or caused the Ten Commandments not to be set up in their churches. Sometimes the Commandments of God are printed in small black letter type, framed and glazed, and put into a dark part of the church, while their proper place is occupied by graven images, immediately in front of the kneeling communicants. Indeed, if you wish to buy an idol you may almost always find an idol shop near a leading Ritualistic church. I needed an image to illustrate a lecture a few months since and I found a store of gods near the Church of St. Alban's, Holborn. There is a similar shop in Brighton. About a mile from my church the Roman Catholics opened an idol shop; but there was no demand for images, so it is shut up and gone. Images are sometimes spoken of by Christians as mere "aids to devotion." This apology condemns itself, for it is clear that "the aid" can mean only the drawing the attention of the worshipper to the assistant image. But the very worst description of idolatry is that which comes from the assertion that the bread, the wafer, the wine, is changed into, transubstantiated into, "the body and blood, soul and divinity, bones and nerves," of our Lord and Saviour Jesus Christ, so that the officiating priest is represented as holding up our God manifest in the flesh as a god manifest in paste for the workship of the credulous. The condemnation of this worst form of idolatry lies in the language of its promoters. Thus, in the *Directorium Anglicanum* (Ed. 1865, p. 60), "The celebrant should at once elevate IT with the first finger and thumb of both hands, for the worship of the faithful." It is perhaps well that the neuter gender is employed, since a dead idol is elevated by the celebrant. On p. 86 we read: "After Mass also he should beware of expectorations as much as possible, until he shall have eaten and drunken, lest by chance anything shall have remained between his teeth or in his *Fauces* which by expectoration he might eject." On p. 87 we read of the transubstantiation and consecration of the Sacrament, and on pp. 88, 89, "The question arises, if after having communicated of the Body, he shall have the water already in his mouth, and shall then for the first time perceive that it is water—whether he ought to swallow it or to eject it . . . It is, however, safer to swallow than to eject it, and for this reason, that no particle of the Body may be ejected with the water." In the *Server's Mass Book*, compiled by the Rev. G. P. Grantham, B.A. (London: T. Masters and Co., 1878), p. 8, we read, "Think of Jesus on the Cross dying for you. Think of His coming down upon our altars under the form of Bread and Wine! Every crumb on the Paten, every drop in the Chalice, has now become the whole Body, Blood, Soul, Spirit, and Divinity of Jesus! Now is the time for you to worship Him, and to pray to Him in your own words for yourself, your priest, your relations, and friends. Do not look about you nor allow your thoughts to wander. Jesus is here!" As to the wafers made for massing priests, they usually bear the figure of a lamb or a crucifix. They are altogether unfit for food, and therefore are not bread. Before consecration the wafer is admitted on all hands to be but a wafer, only a lamb made of paste. After consecration it is, we are told, God. So before consecration Aaron's calf was but a calf of gold; after consecration it was worshipped as the God who saved Israel from Pharaoh. Surely I have said enough to demonstrate that "the reintroduction into our churches of graven images, and of the elevation and reservation of the consecrated elements, with other like practices of pre-reformation times, is a direct incentive to the sin of idolatry. As far as the restoration of the Mass is concerned one of the best

preventatives is the restoration of the custom of the true primitive Church, the Church of the first century, *i.e.*, of Evening Communion. The Romanisers insist on the Mass before breakfast. It is clear that this cannot be the Lord's Supper. In my parish the number of communicants in the evening is nearly three times the number of those who communicate at midday. Nothing can surpass the quiet, holy, reverent demeanour of evening communicants. There is no law of our Protestant Church to prohibit Evening Communion. There is no law commanding early morning or fasting communions. The hour has wisely been left open as far as Church law is concerned. When Bishop Samuel Wilberforce urged that the institution of the Lord's Supper in the evening was "an exception," Bishop Jeune replied, "It is for your lordship to show how there could be an exception before there was a rule. And if it were an exception, then let my Lord's exception be my rule." If I have used strong language it is no stronger than the nature of the case demands. John the Baptist, our Lord Jesus Christ, St. Paul, Martin Luther, Bishop Latimer, and Bishop Ryle, have used strong language, and no one need be ashamed to be found in the same list. The idolaters are not ashamed. We must speak the truth as plainly as they speak against the truth. Cowardice in this matter is shame te confess Christ.

TELEGRAPHIC NEWS.

Paris, December 29th: His Excellency Lord Lytton, the new British Ambasador, attended to-day at the Elysee for the purpose of presenting his credentials to the President of the French Republic.—At the interview that ensued Lord Lytton expressed the sentiments of his Government towards the French nation in most cordial terms, and said that her Majesty the Queen desired nothing should be spared to maintain good relations with France. —The President, M. Sadi-Carnot, replied in the same spirit, declaring that friendship between England and France was the best guarantee for peace, liberty, and progress.

Constantinople, 29th: Ismail Pacha, ex-Khedive of Egypt, has arrived, permission having been accorded him to reside here.

Cairo, 30th: Constant fighting is going on between the Friendlies and the rebels, in which the latter have so far been worsted; but raiding goes on daily close to Suakim.—H. M.'s *Racer*, however, keeps them in check by occasionally opening fire from her guns.

Bucharest, 30th: Fifty thousand Russian troops and large quantities of artillery war material are being concentrated near Bender in Bessarabia.

Philadelphia, 30th: The terms offered by the Philadelphia and Reading Railway to 65,000 men who had struck work, and to which they had yielded, having been demonstrated by the Labour agitators to be unsatisfactory, men are again "out."

London, 31st: The *Times*, in its issue this morning, publishes under the heading "Princely Philanthropy in India" a long account of the Raj Durbhanga and its Maharajah, the Hon. Lakshmeswar Sing Bahadur.

Vienna, 31st: The European situation has improved somewhat. Russia, through Prince Lobanof-Rostovski, her ambassador at the Austrian Court, has given peaceful assurances to Count Kalnoky, and stated, moreover, that the Russian people are averse to a war.

Berlin, 31st: The official *Gazette* to-day publishes the forged documents which Prince Bismarck has assured the Czar, when his Majesty was here in November, has been employed by certain intriguers to warp the Czar's mind and produce an estrangement between Russia and Germany.—The papers consist of forged letters purporting to be from Prince Ferdinand of Bulgaria, in which Germany is represented as being ostensibly opposed to his claim to the throne of Bulgaria, while at the same time secretly affording him her support. —The authors of the letters have not yet been discovered.

Moscow, 31st: His Highness the Maharajah Dhulip Singh will shortly take his departure from this place and will take up his residence somewhere in the south, probably in Tiflis.

Florence, 31st: Mr. W. E. Gladstone and family have arrived here.

London, January 1st: The latest reports from the Continent point to an effort being made for the Powers, acting in concert, to bring about a settlement of the Bulgarau Question in a manner that will be agreeable to Russia.

Vienna, 1st: The Austrian Army Reserves have been called out for a week's drill with the new repeating rifle with which the troops have been armed.

Buda Pesth, 1st: M. Tisza, when receiving the good wishes for the New Year from the Liberal Party, said he still hoped that war might be averted. Hungary, he continued, would never do aught to provoke a war, but if it was inevitable, she would do her duty.

Rome, 1st: The Jubilee of his Holiness the Pope's Ordination was celebrated to-day with great pomp and circumstance.—The Holy Father himself officiated at the service held in St. Peter's.—Thirty thousand persons were spectators of the function.—The Pope was so overcome with excessive emotion that he fainted twice before Mass.

London, 2nd: Sir Richard Garth, Knight, late Chief Justice of Bengal, has been appointed Member of her Majesty's Most Honourable Privy Council.—Lieut.-Col. Sir Charles Warren, G. C. M. G., Commissioner of Police, has been made a Knight Commander of the Order of the Bath.—Mr. John Pender, Chairman of the Eastern and other Telegraph Companies, &c., has been made a Knight Commander of the Order of St. Michael and St. George.

Berlin, 2nd: At the Emperor of Germany's New Year's Day reception, no political allusions of any kind were made, but his Majesty, conversing later on with some high military officials, expressed his great satisfaction at the improvement in the situation.—The official *Reichsanzeiger*, commenting on the famous forged despatches which had been officially published here, says that Germany always regarded and still regards the forged documents, which had been transmitted to the Czar, as a "venture" of Prince Ferdinand of Bulgaria to disturb the peace of Europe in violation of the existing treaties.

Moscow, 2nd: Lord Randolph Churchill has arrived here from St. Petersburg.

London, 3rd: At a special meeting of the Privy Council in Dublin yesterday, the Lord-Lieutenant presiding, it was decided to suppress the National League in Dublin and Meath under the sixth section of the Crimes Act,— The tentative proclamation, declaring the National League as a dangerous association, was issued on the 19th August last.—The present decision of the Privy Council will include the suppression of the Central Executive body of the League.—News has reached here that her Majesty's Ironclad *Hercules*, while cruising with the Channel Squadron, struck on a reef, but by the exertions of the hands succeeded in floating her, and made her way to ferrol.

St. Petersburg, 3rd: The semi-official *Journal de St.Petursbourg*, commenting on the publication of the forged papers in the *Official German Gazette*, says that this should remove any feeling of mistrust between Russia and Germany, and that the event closes the incident.

Philadelphia, 3rd: Thirty thousand miners engaged in the Reading collieries have struck work.

Rome, 4th: The Pope, when receiving the Italian Bishops, delivered an address to them, in which he re-affirmed the necessity for the Holy See being vested with Temporal Power, declaring Italy would be a loser to a serious degree if she remains at enmity with the Papacy. His Holiness announced the issue of Encyclical letters dealing with Socialism and the License of the Press.

Paris, 4th: M. Sadi-Carnot instructed M. Herbette to assure the Emperor William at the customary New Year's Day reception that, so long as he (Carnot) was President of the French Republic, no Ministry would enter upon any policy having war as its object.

London, 5th: His Highness the Gaekwar of Baroda was entertained at dinner by the Queen at Osborne on Tuesday.—His Highness remained over the night, and left the Island yesterday in the Royal Yacht, a Royal salute being fired as the vessel steamed away.

Mother Seigel's OPERATING PILLS,

FOR CONSTIPATION, SLUGGISH LIVER, &c.

UNLIKE many kinds of Cathartic medicines, do not make you feel worse before you feel better. Their operation is gentle, but thorough, and unattended with disagreeable effects, such as nausea, griping pains, &c.

Seigel's Operating Pills are the best family physic that has ever been discovered. They cleanse the bowels from all irritating substances, and leave them in a healthy condition.

The best remedy extant for the bane of our lives— constipation and sluggish liver.

These Pills prevent fevers and all kinds of sickness, by removing all poisonous matter from the bowels. They operate briskly yet mildly, without any pain.

If you take a severe cold, and are threatened with a fever, with pains in the head, back, and limbs, one or two doses of **Seigel's Operating Pills** will break up the cold and prevent the fever.

A coated tongue, with a brackish taste, is caused by foul matter in the stomach. A few doses of **Seigel's Operating Pills**, will cleanse the stomach, remove the bad taste, and restore the appetite, and with it bring good health.

Oftentimes disease, or partially decayed food, causes sickness, nausea, and diarrhœa. If the bowels are cleansed from this impurity with a dose of **Seigel's Operating Pills**, those disagreeable effects will vanish, and good health will result.

Seigel's Operating Pills prevent ill-effects from excess in eating or drinking. A good dose at bed-time renders a person fit for business in the morning.

These Pills, being Sugar-coated, are pleasant to take. The disagreeable taste common to most pills is obviated.

FOR SALE BY ALL CHEMISTS, DRUGGISTS, AND MEDICINE VENDORS.

PROPRIETORS:

A. J. WHITE, LIMITED,

LONDON, ENGLAND.

PASSENGERS ARRIVED

Per P. and O. Str. *Bengal*, 2 :

From London—Miss Campbell Mis Hanbury Mr Barker Mr Marshall Mr J Dickson Mr McGowan Mr Mowbray Mr and Mrs Ferguson Mr J E Gill Mis Holworthy Mr and Mrs Anderson Mr Royal Capt and Mrs Simpson Col and Mrs Kirk Mrs Victor Law Mr James Leigh Mr T S Hollis Miss Rosa Phillips Mr W Long Mr Macklin Rev J J Forman Mrs and Miss Wilder Mr John Parsons Capt Forde Mr Wm Henderson Mrs R Roberts Major Proudfoot Capt Harrison Mr Waterhouse Mr Drake Capt Blyth and Mr Rix.

From Brindisi—Mr Craik Mr Fox Col Campbell Walker Mr A L Paul Mr Deuchars Mr C Crawley Mr Anderson Mr Butler Mrs and Miss Venables Mr J J D Gilbert Mr Mackenzie Mr Mitchell Innes Mr and Miss Morrison Mr J C Roy Mr Shepherd Mr John Tod and Mr McDonell.

From Suez—Mr E Lees Dr Ekens Mr Chisholm Mr Hembell and Mr and Mrs Patten.

Per Str. *Persia*, 3 :

Colonel Swifte Major Montgomery Lieuts Anderson and R Stewart Mr R P and Mrs Monk and Maid Mrs B and Master Speedy Mrs E P Thompson Mrs Wylie and child Mr. J T Mitchell Mrs Lambert Mrs Hoar Miss Thomdson Miss Proctor Miss Mary Proctor Miss D Root Miss G Smith Rev A E and Mrs Winter Rev J and Mrs Chamberlain Rev W J Chamberlain Miss M E Files Rev J G Fagg Rev E F and Mrs Frease and infant Mr F Harris Rev G and Mrs Isham and infant and Mr E Burr.

PASSENGERS SAILED

Per P. and O. Str. *Siam*, 6 :

For London—Mr J Barker Mr Hindmarsh Mrs Shewan and infant Mr Pundit Mehta Mr Pundit F Chund Mehtd Mr and Mrs Malcolm and Sir C Turner.

For Brindisi—Mr Bow Lieut-Col H Crowdy Mr B D Maxted Mr C Duke Rev T H Greig.

For Suez—Mr and Mts Kelly.

For Aden—Col Spring.

For Marseilles.—Mr Oscar Got.

Domestic Occurrences.

MARRIAGE.

MACINNES—GRAY.—At Jeypore, Rajputana, on the 29th Dec., by the Rev. George Macalister, M. A., assisted by the Rev. William Robb, M. A., Nasirābād, the Rev. John MacInnes, M. A., Ajmere, to Jeanie Dalziel, eldest daughter of the Rev. James Gray, Ajmere.

DEATH.

MORRAY.—At Indore, on 29th December, the Rev. Robert Campbell Murray, B. A., of the Canadian Presbyterian Mission, aged 30.

"BOMBAY GUARDIAN."

The following subscriptions have been received up to date:—

	Rs.	A.	P.
Rev. W. Calderwood 30th Sept. 1887	7	0	0
„ A. Dillon 3rd September 1888...	4	10	0
„ R. A. Hume, 31st October 1888	7	10	0
„ J. A. Northrup, 15th March 1888	27	13	3
„ R. Schenkel, 31st December '87	2	0	0
„ A. Barnes, 30th June 1888	3	13	0
„ J. A. B. Cook, 31st Dec. 1888	9	4	0
„ W. A. Wilson, 31st Oct. 1888	7	10	0
A. Wright, 31st January 1888.....	3	0	0
M. Hill, 30th April 1888.....	3	13	0
B. Bhimappa, 31st August 1887	5	0	0
J. Laker, 31st December 1888.....	7	10	0
J. Jones, 31st December 1888.....	7	10	0
T. Bailey, 31st December 1888.....	7	10	0
Mrs. C. Hannah, 5th February 1889	7	10	0
„ Harrison, 30th June 1888.....	3	0	0

Advertisements.

THE POONA METHODIST

EPISCOPAL HIGH SCHOOL FOR BOARDERS AND DAY PUPILS

OF both sexes will re-open after the Christmas Holidays on Monday, January 9th, 1888.

Pupils are prepared for the Matriculation Examination.

Special attention will be given to the Boarding Establishment to make it a comfortable *Christian Home.*

Principal, Rev. D. O. Fox, M. A. ; Head Master, Rev. W E. L. Clarke ; Lady Principal, Mrs. D. O. Fox, M. A., late Principal of the Rangoon Girls' High School.

For Prospectus, address,—THE PRINCIPAL.

ESTABLISHED IN 1835.

BROWN & Co.

UNDERTAKERS AND SCULPTORS

CLARE ROAD, BYCULLA.

UNDERTKERS BY APPOINTMENT TO THE Garrison of Bombay. Magistrates of Police P. & O. Company. Railway Infirmary. Byculla Schools

FREE! "Licensing of Sin in India," sent free for ½ anna for postage ; "The C. D. Act of India," 8 as.; "Purity Crusade," 10 as; Purity Trumpet, Re. 1, for one year.

The Publisher Purity Trumpet, BOMBAY.

FOR SALE

AN AMERICAN ORGAN, with 3 sets of reeds and 13 stops in beautiful case. Organ sweet-toned and powerful.

Price, Rs. 500. Can be seen at the Tract Rooms, Dhoby Talao.

LAHIRI & Co.,

WHOLESALE AND RETAIL **HOMŒOPATHIC** CHEMISTS AND DRUGGISTS

BOOKSELLERS & PUBLISHERS.

HEAD ESTABLISHMENT :—

101, COLLEGE STREET,

CALCUTTA.

(*A few steps South Calcutta Medical College Hospital.*)

BRANCH PHARMACIES :—

1. CALCUTTA—295, *Upper Chitpur Road, Shovabazar.*

2. PATNA—*Bankipur.*

Importers of Homœopathic Drugs, Books, and Sundries from LONDON, AMERICA, GERMANY AND FRANCE.

HAVE the largest stock of Homœopathic Medicines, Books, Pocket cases and Mahogany chests, both empty and fitted with medicines, from Rs. 4 to Rs. 200 or more, Family medicine chests with English Guides, Globules, Pilules, Sugar of Milk, Corks, Phials and other sundries.

Hold the unanimous testimony from the Homœopathic Medical Profession at large for the excellence of their preparations.

Catalogue and Price List on application.

ASK FOR

LIEBIG COMPANY'S EXTRACT OF MEAT

And see that each Jar bears Baron Liebig's Signature in Blue Ink across the Label.

J. Liebig

FINEST AND CHEAPEST MEAT-FLAVOURING STOCK FOR SOUPS, MADE DISHES AND SAUCES.

Invaluable for India as an Efficient Tonic in all cases of Weakness. Keeps good in the hottest Climates, and for any length of time.

To be had of all Storekeepers and Dealers throughout India.

Cookery Books Post Free on Application to the Company.

LIEBIG'S EXTRACT OF MEAT Co., Limited, Fenchurch Avenue, London, England.

Anglo-Vernacular Printing Press.

BOOK, JOB, AND FANCY PRINTING

(ENGLISH, MARATHI, AND GUJARATHI.)

OF ALL DESRIPTIONS, EXECUTED IN THE BEST STYLE.

PRINTING IN COLOURS AND GOLD.

VISITING AND WEDDING CARDS.

MODERATE CHARGES.

ALL ORDERS SPEEDILY EXECUTED.

ASIATIC SOCIETY MUMBAI

WILLIAM WATSON & CO.,

28, APOLLO STREET, BOMBAY.

27, LEADENHALL ST., LONDON.

Attention is invited to our appointment as *Agents* to the *Missionary Society* of the *M. E. Church* in *India*, and Bankers to the S. I. Conference.

BANKERS AND AGENTS M. E. CHURCH IN INDIA.

We have recently reorganized our *Passage* and *Parcel Forwarding Departments*, and can arrange comfortable 1st class passages to Continental and Home ports from about Rs. 250 to Rs. 400, according to Route and class of boat. We also *select* and book berths *at the lowest possible fares*; secure places in the Sleeping Cars; Rail Tickets; Coupons, &c. Liberal reductions are made to *Missionaries*, Parties, or Families.

CHEAP PASSAGES. REDUCTION TO MISSIONARIES.

We charge *No Commission* for Booking Passages. We can supply Stores of every description and can early order out from our London or Continental Branches anything that may not be on hand.

SUPPLY STORES.

Hand-books, and full particulars on application personally or by letter or wire.

WOMAN'S
MEDICAL MISSIONARY
TRAINING SCHOOL, BOMBAY.

THIS Institution is designed to give preparation in Medicine and Nursing to ladies desiring to enter Missionary work.

Miss Saleni Armstrong, M. D., Lady Superintendent, will be assisted *in the* MEDICAL LECTURE COURSE by prominent Bombay physicians.

The COURSE in NURSING will be in the charge of a lady thoroughly trained in this work in England.

Bedside instruction will be carried on in connection with a PRIVATE HOSPITAL under Dr. Armstrong's care. Biblical instruction will be regularly given by Rev. George Bowen and others. Special care will be given to religious training.

TERMS.

Entrance fee ... ... Rs. 10
Tuition and Board, *per mensem* ... ,, 50

Application for admission may be made to

SALENI ARMSTRONG, M. D.,
83, Khetwadi Back Road, Bombay.

BOMBAY AUXILIARY BIBLE SOCIETY.

PULPIT, Family, and School Bibles in English with marginal references and maps bound in morocco, sheep, or cloth—prices varying from annas four to rupees twenty: also Bibles in the Vernacular and other European languages on sale at the Bible Society's Depôt, Bombay.

Marathi New Testament, 12mo. cloth. Price, 6 annas per copy.

Ditto Separate Gospels, and the Proverbs, 16mo. Price, 3 pies per copy.

Ditto Bible, new edition, 12mo., half-sheep. Price, 1 rupee & 8 annas per copy.

Ditto Old Testament, half-sheep. Price, 1 rupee per copy: in cloth, 12 annas.

Gujerati Matthew, Revised Gujerati Version, 12mo. Paper Cover. Price, ½ an anna per copy.

Ditto Mark, Ditto, Ditto, Ditto.
Ditto Luke, Ditto, Ditto, Ditto.

S. ROSE & Co.,
BOMBAY.
PIANOS AND HARMONIUMS
SPECIALLY MANUFACTURED
FOR INDIA.
Price lists and Catalogues of Music Post Free.

ICE! COURT & CO., ICE!
ICE! BOMBAY. ICE!
ICE! ICE MACHINES ICE!
ICE! PNEUMATIC AND AMMONIACAL. ICE!
ICE! Price list post free. ICE!

FAVRE-LEUBA and Co.'s
ORIGINAL CAMPAIGN
KEYLESS WATCH
At Rs. 25
is the most perfect time-keeper for rough & daily use ever manufactured.
BEWARE OF IMITATIONS.

ASIATIC SOCIETY MUMBAI

CROSSE & BLACKWELL'S

Pickles, Sauces, Jams, Jellies, Tart Fruits, Potted Meats.

PURVEYORS BY APPOINTMENT TO HER IMPERIAL MAJESTY THE EMPRESS OF INDIA.

Preserved Fish, Soups, Game, Sausages, Hams, Bacon and Cheese

May be obtained of all Storekeepers throughout India.

ALL GENUINE GOODS ARE LABELLED

CROSSE & BLACKWELL,

PURVEYORS TO THE QUEEN,

SOHO SQUARE, LONDON.

SPECIAL AGENTS FOR

LEA & PERRINS' WORCESTERSHIRE SAUCE.

ANCHOR LINE.

Indian Service between

BOMBAY, LIVERPOOL AND MEDITERRANEAN.

The following Sailings have been arranged:—

BOMBAY TO LIVERPOOL, WITH LIBERTY TO TOUCH AT MARSEILLES.

Vessel.	Commander.	Tons.	H. P.	To Sail
s. s. Hispania...	J. W. Marr ...	3380...	480	... 26th January, 1888.
s. s. Armenia...	T. Gibson ...	3395...	480	... 12th February, „

BOMBAY TO LIVERPOOL DIRECT.

Vessel.	Commander.	Tons.	H. P.	To Sail.
s. s. Arabia ...	J. Laird ...	... 3544	480	... 1st March, 1888.
„ Victoria ...	W. Russell ...	... 3357	480	... 17th „ „
„ Asia ...	J. Craig ...	... 3380	480	... 31st „ „
„ Belgravia...	G. Boothby	... 5000	500	... 14th April „
„ Hispania ...	J. Marr ...	... 3380	480	... 5th May „
„ Nubia ...	T. Knox ...	.. 3550	480	... 19th „ „
„ Arabia ...	J. Laird ...	... 3544	480	... 31st „ „
„ Victoria ...	W. Russell...	... 3357	480	... 16th June „

Each Steamer carries a Surgeon and Stewardess and has every comfort for first-class passengers.

Passage money to Liverpool ... ...Rs. 475
Do. do. Marseilles ... . „ 400

Passengers for New York are booked in connection with the Company's Atlantic Mail Service, either from Liverpool or from Greenock, sailings being fortnightly from the former and weekly from the latter port.

For Rates of Passage and further particulars apply to

Graham's Buildings, Bombay, 23rd Dec., 1887.

W. & A. GRAHAM & Co., *Agents.*

BOMBAY SCOTTISH EDUCATION SOCIETY.

THE Society has two High Schools for Boys and Girls—

1. The Scottish School, near the Railway Station Byculla.
2. The "John Connon" School, opposite the Queen's Statue, Esplanade, Fort.

HEAD MASTER—Mr. JAMES MACDONALD in charge of both Schools.

HEAD MISTRESS—Mrs. Macdonald, Byculla.

Assistant Teachers.
- Mrs Engel. } John Connon School.
- Miss Ward. } John Connon School.
- Miss Robinson. } John Connon School.
- Mr. H. R Wilkinson. } John Connon School.
- Mr. Counsell.
- Miss Moffatt. } Scottish Schools, Byculla.
- Miss Cooper. } Scottish Schools, Byculla.
- Mr. Bhore. } Scottish Schools, Byculla.
- Mr. Wright. } Scottish Schools, Byculla.
- Mr. Rhenius. } Scottish Schools, Byculla.

French Master—Senor Pedraza, both Schools.

Music Masters—Herr Schmuck, "John Connon School"; Herr Mehnert, Scottish School, Byculla.

Certificated Drawing Master. Mr. Maddon Pandurang, Byculla.

The Education given in these Schools is non-sectarian. All the standards up to Matriculation are taught in both Schools. Pupils from these Schools have been exceptionally and uniformly successful at the Matriculation Examinations of the Bombay University.

Mr. Macdonald receives a limited number of Boarders, Boys and Girls, at Byculla.

JOHN FORGAN, Marine Lines,
A. B. WATSON, ditto
Joint Honorary Secretaries

BALDWIN HIGH SCHOOLS.

BANGALORE.

BOYS and girls are fitted for the Madras Matriculation. Sound discipline, Christian supervision, a reliable teaching-staff, home-like advantages to Boarders, and a fine climate, are some of the inducements we are able to offer all parents and guardians of children.

REV. H. C. STUNTZ,
Principal.

PRIVATE HOSPITAL

FOR WOMEN AND CHILDREN,

KHETWADI CASTLE, BOMBAY.

THE object of the above named Institution is to furnish to European and Eurasian women a quiet home, during sickness and confinement, where they may have all home comforts, including the best of food well prepared and tastefully served; and in addition to medical attendance, such careful and skilful nursing as they would scarcely be able to procure in their own homes, or in a general hospital.

Patients seeking admission should apply to the Resident Physician, Dr. Saleni Armstrong, who will determine, by examination, whether the case be a suitable one for the Hospital. It is desirable that application be made in person, and if possible, during the office hours of the Resident Physician, from 7 to 9 A. M. (Sundays excepted). Persons living at a distance may apply by letter. Prices will range from five to twelve Rupees per day, according to accommodation. Payment required in advance. Hospital convenient to Grant Road Tram.—83, *Khetwadi Back Road.*

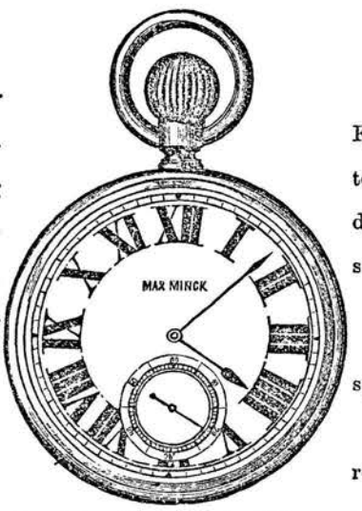
ASIATIC SOCIETY MUMBAI

STARTLING!! BUT A FACT!!

THE CHEAPEST WATCH IN INDIA,

THE "CHALLENGE KEYLESS WATCH,"

Rs. 8 only. **Rs. 8 only.**



Superior to any American or other Watch imported to India for that price, being a genuine Watch, having the full complement of works inside & the duration of windir g, &c., being the same as any ordinary Watch sold at Rs. 20 and upwards.

A pretty Nickel Silver Keyless Watch, with Side pin to move the hands, enamelled dial with bold figures, and second hands.

GUARANTEED 2 YEARS.

Sent out in a neat case with spare spring, and spare glass. Properly examined and regulated before despatch

For a rupee more a fine Canadian Gold Guard will be sent, or ½ dozen for Rs. 5.

SPECIAL ALLOWANCE.—By ORDERING 6 Watches, at one time, 6 Canadian Gold or Nicke Silver Guards are suppled free.

"THE CHALLENGE KEYLESS PRIZE,"
NOTICE.

Owing to instructions received from Goverument I have been prohibited from advertising the "Challenge Watch" prize of the "Gold Minute Repeater."

MAX MINCK,

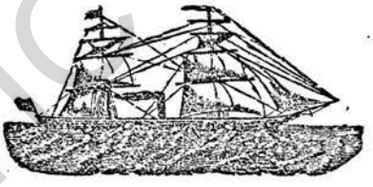
BOMBAY,
HORNBY ROW.

GEORGE R. PURVIS & SON.

SPECIAL AGENTS TO THE

BOARD OF FOREIGN MISSIONS OF THE

PRESBYTERIAN CHURCH, 23, CENTRE STREET, NEW YORK.



PASSAGES secured by any line of steamers without charge of Commission, and Baggage received and stored till shipment.

REDUCTION obtained for Missionaries.

CABINS selected personally.

PLANS of Steamers and full particulars furnished on applica-

For passage apply to

GEO. PURVIS,
Imperial Buildings,
Ludgate Circus, LONDON.

GEO. R. PURVIS & SON,
Elphinstone Circle,
BOMAY.

ASTHMA

GRIMAULT'S

INDIAN CIGARETTES

Asthma, Nervous Coughs, Chronic Laryngitis, Hoarseness, Los of Voice, Facial Neuralgia, and Insomnia, are rapidly relieved by using these Cigarettes.

GRIMAULT & Co., Paris. Sold by all Chemists.

PELLETIER'S

Quinine Capsules

(3 CACHETS)

In each capsule is enclosed 2 grains of the crystalline salt, the purety of which is guaranteed by the name of **Pelletier**, the inventor of quinine, stamped on them. They are very efficacious against **Fevers, Ague, Malaria, Headaches, Neuralgia, profuse transpirations;** taken in small doses they are the most powerful of **tonic** and **invigorating** remedies.

PELLETIER

PARIS, 8, Rue Vivienne.

CHAPOTEAUT'S

Pepsine Pearls

(DIALYSED PEPSINE)

These Soluble Pearls contain in each, 4 grains of pure Pepsine capable of digesting 150 times its weight of meat ore other food.

Indigestion, Wind in the Stomach, Feeling of Heaviness, Sickness, Loss of Appetite and Headaches are cured with the first dose of *Chapoteaut's Pepsine Pearls.*

GRIMAULT & Co., Paris. Sold by all Chemists.

JULIEN'S FRUIT

A REFRESHING
VEGETABLE LAXATIVE "BON-BON"

Julien's Fruit Purgative is exclusively a vegetable composition and has the appearance and taste of a delicious Bon-Bon. It is perfectly harmless, and is the best remedy for

Constipation,	Liver complaints,
Sick headaches,	Dyspepsia,
Dysentery,	Overheated blood,
Gastralgia,	Eruptions.

Its refreshing and purifying qualities are invaluable to persons predisposed to headaches, biliousness, and apoplexy; while it prevents convulsions in children, and is very useful in all infant disorders.

Grimault & Co., Paris. Sold by all Chemists

KANANGA

OF JAPAN

OF

RIGAUD y C°

PARIS

Kananga Water the most delightfully refreshing Toilet Water. It strengthens and invigorates the skin and imparts a delicate and elegant fragance to the body.

Kananga Extract The most fashionable perfume for the handkerchief.

RECOMMENDED BY.

Dr. A. VELKAR.

AGENTS :—

J. BROTHERS & Co.,

KALBADEVEI ROAD,

BOMBAY.

ASIATIC SOCIETY MUMBAI
Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

BOMBAY TRACT AND BOOK SOCIETY.

THE BOMBAY CHRISTIAN ALMANACK FOR 1888.

The exterior of the Almanack is more attractive than ever. The design for the wrapper, specially executed for the work by a local artist, and giving the publication a distinctively Indian character was engraved in London at considerable expense, but even greater pains have been bestowed on the contents; the arrangement has been entirely re-cast, and much useful information, of a general character, has been added for the first time. The contents include :—

(Scientific)—A first lesson in Botany; Stalagmites and Stalactities; Fermentation. (Biographical)—H. M. Stanley; (Religious)—Christ in the Temple, God's Word; Man's strength and weakness; Natural Religion. (Descriptive)—Melbourne in 1840 and 1887. (Temperance)—Alcohol and Insanity. (Missionary)—The Moravians. (Miscellaneous)—Finishing touches; Home after work; Four great empires; the usual directory of Missionary, Benevolent and Christian Educational Societies, Government Offices, Postal and Telegraph Guides, &c., &c., &c.

Those yet unacquainted with the Almanack may know something of its character, and the hearty way in which it has hitherto been received, from the following.

OPINIONS OF THE PRESS.

THE *Bombay Christian Almanack*. 1888. A very good picture of the Bombay Tract and Book Society's Depository greets us on the cover. It is enriched with many handsome pictures, such as Thunder Peak, Home after work, Cataract on the Congo, Finishing Touches, Christ in the Temple, &c. &c. There is a fine likeness of Stanley. There are some well selected religious articles, and some interesting scientific articles. There is a paper on Alcohol as affecting the brain, and one on the four great empires, and one on Education in India. Special pains have been taken with the statement of Missionary work in the presidency, and an attempt has been made to tabulate their returns As this is a new departure some errors may have crept in. On the whole this will be a valuable presentation of Christian work in this Presidency. Much information, such as one wishes to have at hand, through the year, is here supplied. We congratulate the Secretary of the Society, the Caxton Press and all concerned, upon the felicitous combination of the ornamental and useful. —*Bombay Guardian.*

THE *Bombay Christian Almanack* for 1888, is a compilation worthy of imitation in all parts of the Globe. The attempt in the present issue to tabulate the work of the Missionary Societies is in the right direction. Possibly it would enhance the value of next year's issue if a second table were given for the whole Continent.—*The Methodist Record.*

AMONGST the most acceptable gifts received at this time, outside of the expansive region of creature-comforts, must be reckoned sheet almanacks and calendars in book-form. * * * The Bombay Christian Almanack, published by the Bombay Tract and Book Society, holds its own in public estimation, and the modest pirce (eight annas) at which it may be had brings it well within the reach of all who are likely to be interested in its contents. * * *—*Deccan Herald.*

1887.—The Tract and Book Society have issued their *Bombay Christian Almanack* for 1887. It is admirably got up in regard to Paper, printing and Illustrations, and the Literary matter is interesting and useful.—*Bombay Gazette*

1887.—We have received from the Bombay Tract and Book Society a copy of the *Bombay Christian Almanack* for the present year. The work contains a great deal of useful and interesting information, with reference, not only to missionary and other Religious organisations, but to secular affairs, and we have no doubt that it will be highly appreciated by the Public. A feature of the work is illustrations of sacred scenes. * * * There are also engravings of other kinds, such as a portrait of Lord Dufferin, a representation of the Great Mosque at Mecca, and the Aurora Borealis. The Almanack is well got up, and so far as we can judge from a cursory inspection, carefully revised.—*Times of India.*

1885.—The Bombay Tract Society publishes an interesting and beautiful Almanack, "*The Bombay Christian Almanack*" (As. 8) It is well printed and gives the usual and necessary information. It contains several full-page engravings and smaller illustrations, besides pleasantly written articles and extracts.—*Christian College Magazine, Madras.*

1884.—*The Bombay Christian Almanack.* We have been favoured with a copy of this excellent annual. It is most tastily and well gotten up by the Bombay Book and Tract Society, and sold at 8 annas. It is full of such information as people should have concerning the Bombay Presidency, and telegraphic tables.—*Indian Methodist Watchman.*

1883.—We have just received the *Bombay Christian Almanack* published by the Bombay Tract Society, an indispensable guide to the names of the Missionaries and principal helpers of the different Missions, as well as to the many benevolent institutions and agencies in India. It is finely illustrated and contains a great variety of information.—*Bombay Guardian.*

1882.—*The Bombay Christian Almanack.* —"This is a nicely got up almanack, quarto size, containing 64 pages of useful information and many fine pictures. The frontispiece is a beautiful plate representing Eton College. It is published by the Bombay Tract and Book Society at the low price of eight annas, exclusive of postage."—*Progress.*

1882.—*The Bombay Christian Almanack* needs no passport from us. Every page contains valuable information, the portraits of the Royal Family take the lead, and the illustrations and well written "Papers on Comets," "David Livingstone," and other subjects, make the annual pleasant reading, It is only priced 8 annas, and the Almanack is worth five times its price.—*The East.*

1881.—*The Bombay Christian Almanack.* —"A copy of the above almanack has been received. We must pronounce it a marvel of cheapness, especially in a country like India. It is profusely illustrated, and besides numerous smaller ones, contains several full page illustrations.

But it must not be thought that the illustrations are the only excellent feature of the Almanack. It contains a mass of information concerning matters social, educational, political, and religious. In addition to these items we have many articles, some in prose and some in poetry, some original and some judiciously selected. We congratulate the compiler on the excellent way in which he has catered for the readers of almanack literature. And we ask, why cannot Calcutta follow the example of Bombay?"—*Star in the East.*

PRICE, 8 ANNAS. POST PAID 10 ANNAS.

Printed and Published by SUMANT VISHNU KARMARKAR at the ANGLO-VERNACULAR PRINTING PRESS, TWO TANKS, BOMBAY.

ASIATIC SOCIETY MUMBAI